THE POLITITIANS CATHECHISME, FOR HIS INSTRVCTION IN DIVINE FAITH, AND MORALL HONESTY.

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Permissu Superiorum.

THE PREFACE TO THE VNPARTIALL READER.

THAT thou mayeſt enter with ſome light before thee into the enſuing Diſcourſe, I thought it convenient to let thee ſee the reaſon of the Title, and the drift, or maine deſigne of this Booke. A *Politician*, according to the primitive derivation, ſignifies a perſon richly endowed with thoſe noble qualities, whereby he is made capable to be truſted in the management of the greateſt affaires of a City, or Commonwealth: for, anciently the bounds of a Monarchy, or Republike, that is, the dimenſions of a body politike, were uſually confined within the walls, or at leaſt the territory of one City. To ſuch a perſon a

Cathechisme is no fit Booke, as being a Booke of Instructions for ignorant people: But time hath kept the name, and changed the notion of a *Politique*, as it hath of a *Tyrant*, which anciently signified a *King*, without that odious caracter it puts us now in minde of. In these our dayes, when we heare a *Politique* named in any language, we represent to our selves a man so ignorant, that he knowes no other God, nor good, but his owne interest; a man that hath lost the memory of the fundamentall articles of divine and humane Faith, and thereby stands in neede of a *Cathechisme*, as much as any of those, that for their age, or education, are presented with Bookes of this nature for their instruction.

As to the articles of divine Faith, he is taught, that there is a God, by an argument suted to his capacity; and that this God, like an absolute Prince, will be served his owne way; and that we are to serve our selves of those marks to finde out this way, which he hath set to lead us to it, and in it, and not those we set to our selves, by our owne fancy, humour, and interest; or have beene set for us by others, whom we have no more reason to trust then our selves.

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By looking upon all the visible marks which have misled so many into so manifold errours, in opposition to the onely true Catholick Apostolick Roman Faith, he shall finde them planted upon interest supported by policy, and pointing out a way, which at length will be discovered to goe crosse to the ancient high way not onely of divine Faith, and eternall felicity, but even of temporall interest and humane policy. By perusing the historicall part of this Booke, he shall clearly discover, that all our new pretended Reformations have so little signes of the right hand of God in their beginning, and progresse, that there will appeare nothing in them, but the contrivings of a left handed craft of a few suttle-licentious cavilling *Sophisters*, upheld by the power of ambitious and coveteous Princes, and imposed upon fearfull, ignorant, and godlesse Subjects, without foresight of the utter ruine, or great disturbance it was to bring upon the heads both of Princes and Subjects. The Politician is taught, that in case he have any pretence to divine Faith, he may as well pretend to it by the helpe of the Turks *Alcoran*, and Jewes *Talmud*, as by the Bible, according to the new false Transla-

tions and Interpretations; and that the principles of Protestancy, if they be drawne out at length, whither by rules of good consequence they are proved to reach, will be of the same force to secure a mans conscience brought up in *Turcisme*, or *Iudaisme*, as in *Lutheranisme*, *Calvinisme*, or any other Sect that goes under the name and notion of Protestancy, and furthermore open a wide gap for plaine *Atheisme*, besides the inclining of Princes to tyranny, and Subjects to rebellion.

But in case it fall out, that our Politician is beyond all hope to be induced to so much as to pretend to any matter of divine Faith, he shall finde instructions for humane faith, whereby to believe what is necessary to guide him in the way of temporall policy, which above all requires that by true, direct, and honest dealings, he gaines so much credit to himselfe, as to be believed by others, without which all his drifts and shifts will come to nothing. If we cannot bring him to the perfection of Christian vertue, yet our labour will not be lost, if we can perswade him, that the greatest engine to worke his owne interest, is morall honesty; for, by seeking himselfe in this way, he will be drawne to doe good

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to others, and withdrawne from those mischiefs and miseries, wherewith Polititians, following their ordinary course, are used to disturbe and ruine the state of mankinde.

And thus much concerning the Title and drift of the Booke. As to the stile, which some Protestant might wish were more gentle and courteous to his Clergy, I must deale plainly with thee, and tell thee, that I am so naturally averse from base and false cheating, which I discover so frequently and manifestly in all the Protestant Writers which I ever had occasion to peruse, that out of meere detestation of such unworthy unchristian proceeding, wherewith they delude and destroy so many soules, which *Christ* valued at the rate of his owne Bloud; that I can neither finde in my heart, nor finde any reason to court base knavery with respectfull ceremony. I have a good warrant from the example of ancient Fathers, who never tooke it for a point of charity, to treate hereticall Impostours with civility; neither could I ever finde they had to doe with persons so shameleſſe in their forgeries, and senseleſſe in their fopperies, as these monsters of men our last abortive age

hath produced. Besides, their writings are so full not of rallery, for want of wit, but of rayling and raging, for want of matter, and store of malice, that it is charity to make them both knowe themselves, and be knowne to others; and it is justice, to pay them according to their deserts. What is there to be read in *Iewel*, *Horne*, *Fox*, *Barlow*, *Andrews*, *Morton*, *Potter*, and *Chillingworth*, and the rest of that rable, but false and impudent calumnies, malicious and bitter invectives against the Catholick Clergy, from the highest to the lowest; persons for birth, learning, vertue, and wisdome, deserving farre more respect, then any descended of the *Nags-head* progeny.

And albeit of late, misery hath taught them more civility, then they had occasion to learne from their Ancestors, yet even their last Authors, who thought it policy to condescend to some courtesy, cannot forbeare from traducing the innocency of those Priests that suffered in Queene *Elizabeths* time, and justifying the barbarous cruelty of her bloudy practises; and notwithstanding they grant the Pope to be the first Patriarch, and see, to their griefe, he is a powerfull Monarch, and consequently deserving, as a confessed

feſſed Biſhop and Prince, the reſpect of language, due in good breeding to thoſe reſpective qualities, yet they reare him and his Court in ſo villanous and virulent termes, as if they were ſcoulding with their wives at home, or at cuffs in a Taverne with their *Camerades*. With much adoe we have brought them to confeſſe that the Pope is not Antichriſt, yet you may be ſure, they will eaſily bring themſelves to comply both in words and deeds better with Antichriſt himſelfe, if he chance to come in their time, then they have hitherto done with the Vicar of *Chriſt*: they will ſooner goe in pilgrimage to *Babylon*, to receive there the caracter of Antichriſt, then repaire to *Rome* for the ſupply of that other, which they undoubtedly want by the manifold and manifeſt defects of their fond and feigned Ordination at *Lambeth*.

I will detaine thee no longer in the entry of this worke, but wiſh thee as deſirous to ſee the truth, as I have beene ſolicitous to ſet it downe, without any diſguiſe, or deſigne of any thing but truth it ſelfe; knowing full well, that the God of truth is not ſerved his owne way, not onely by maintaining falſhood, but even by pretending to maintaine truth

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by forged arguments, or falſe hiſtories: neither can I hope that God ſhould concurre with ſuch meanes, without whoſe concurrence, all my endeavours are of no effect; neither can I neede for the proofe of things ſo manifeſtly and viſibly true, to ſuborne falſe witneſſes; and I ſhould moſt abſurdly contradict my owne principles, if I ſhould hold it the duty of a Chriſtian, to ſupport by falſhood true Chriſtianity, whereas I teach a *Polititian*, that it is againſt the very rules of meere humane policy, to goe about the compaſſing his ends by untruths and impoſtures. Laſtly, I ſhould too fondly forget my ſelfe, by laying that imputation of falſe dealing upon the defence of Catholick Religion, whereof I ſo frequently condemne the Authors and Abettors of hereticall innovation; againſt whom I inveigh not through any bitterneſſe of paſſion towards their perſons, but through a tender compaſſion of others, miſled by their lyes, and deceits, to their eternall perdition.

THE INDEX OF THE CHAPTERS.

Chap. 1. *How men come to be Atheists; and whether it may be demonstrated by reason, that there is a God, Providence, and another life?*

Chap. 2. *Whether it be a manifest foppery, not to believe that there is a God, though his existence were not demonstrated: and whether Atheisme alone, without any other sinne, be a reasonable and sufficient cause of damnation?*

Chap. 3. *Whether God ought to be served his owne way, and in what manner?*

Chap. 4. *That to believe God, and consequently to serve him his owne way, its necessary to repaire to an infallible guide, which is no other but the Roman*

man Catholick Church.
Chap. 5. That all Religions pretending to reforme the Roman Catholick, are but humane inventions, grounded upon weake policy, strong fancy, and sensuall pleasures.
Sect. 1. Of Lutheranisme.
Sect. 2. Of Anabaptisme.
Sect. 3. Of Zwinglianisme.
Sect 4. Of Calvinisme.
Sect. 5. Of the Reformation in Holland, and the united Provinces.
Sect. 6. Of the Protestant Church of England in King Edward the VI. his time.
Sect. 7. Of the English Protestant Church in Queene Elizabeths reigne.
Sect. 8. Of the English Protestant Church in King Iames and his Sonnes reigne.
Sect. 9. Of the Kirk of Scotland.
Chap. 6. That no Policy could heretofore, or can for the future give any supernaturall appearance to the reformed Churches,

ches, whereby any rationall persons may be mistaken in their way to heaven, by confounding them with the true Catholick Church.

Chap. 7. *That* Policy *hath destroyed it selfe by courting* Protestancy, *as being neare allyed to* Atheisme, *the greatest enemy of civill government.*

Chap. 8. *That* Protestancy *inclines the Prince to Tyranny, and the Subjects to Rebellion.*

Chap. 9. *That the Popes spirituall jurisdiction is nothing dangerous to Soveraignes, but rather that the ground of fidelity and obedience due to them, is utterly destroyed by denying the Popes supremacy; and that it is a greater foppery in Protestants, then in Catholicks, to deny his infallibility.*

Chap. 10. *That the foundation of Iustice, and forme of Iudicature, is wholy destroyed by penall Lawes and oathes against any point of the Roman Catholick Religion.* Chap.

Chap. 11. *That it is impossible to be a wise Statesman, and effect businesses, without morall honesty; and that it is most dangerous for a Prince to have Counsellours that are dishonest men.*

Chap. 12. *That it is impossible for a Politician to compasse his designes by untruths and impostures; and that nothing is more contrary to Policy, then vanity.*

Chap. 13. *How necessary it is for a Statesman to be a man of honour, and of his word; and how great a difference there is betweene* Policy *and* Craft?

Chap. 14. *That nothing is more dangerous to a Prince, or contrary to Policy, then to make use of Ministers of State odious to his owne Subjects, either for their vices or misfortunes.*

Chap. 15. *That it is great wisdome and policy in Princes, to make use of Clergymen in State affaires.*

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THE POLITITIANS CATHECHISME.

CHAP. I.

How men come to be Atheists; and whether it may be demonstrated by reason, that there is a God, Providence, and another life?

1 THERE is a generation of men half witted, and not so much as half learned, but wholy vicious, who persuade themselves, that the *soule* is a blast of wind, the other life an imaginary *Vtopia*, God a *Chimera* which onely hath a being in the weake braines of ignorant people; *Heaven*, and *Hell*, old wives tales, invented by States men to keepe the Subjects in awe, and pliable to the Prince his will, and pleasure, by the dreadfull notion of *Eternity*. The multitude (say they) must be cheated into its owne good, and consequently into peace, and subjection; and no cheate is more plausible, or lesse suspected, then that which men call *Religion*; provided, that such as have least, and governe the Commonwealth,

counterfeit moſt, and ſeeme to be more zealous for the eſtabliſhment of the Church, then ſolicitous for themſelves, or their poſterity.

2 Men are not borne Atheiſts, neither are their mindes poſſeſſed of theſe extravagant fancies on a ſuddaine; they fall by degrees, firſt from the love of God, and then from his knowledge. From the love of God they fall by every mortall ſinne; but from his knowledge, by a cuſtome and exceſſe of ſinning, and by drowning themſelves in ſenſuall pleaſures, which divert their thoughts from the conſideration of ſpirituall things, and even from the beſt part of themſelves, the *ſoule*. Notwithſtanding this diſtraction, and their being ſo bewitched, and beſotted with ſenſe, now and then they feele a certaine remorſe, and guilt of conſcience; which remorſe, and guilt of conſcience ſtrikes them into a terrour, or feare of divine juſtice; this feare degenerates into deſpaire of mercy: feare of juſtice, and deſpaire of mercy doe ſo trouble their ſoules, and underſtandings, that they recurre to the will to be eaſed, which endeavoureth to helpe them with a fond wiſh, or deſire, that no ſuch thing there were as God, Providence, and another world: this deſire creates a fancy like unto it ſelfe, and that without any difficulty, becauſe men are apt to ſoothe themſelves with fancying what they deſire; and ſuch a fancy transformed into a reall perſuaſion, is that which we call *Atheiſme*: whereof the ſeed is *vice*; remorſe, and guilt of conſcience, the *diſpoſitions*; deſpaire of mercy, the *matter*; a fond and perverſe will, the

agent;

agent; a wiſh of Gods impoſſibility, the *action*; and the *forme*, a fantaſticall opinion of his owne exiſtence. Whereby it appeares, that Atheiſme is no worke of a ſound judgement, but of a depraved will, guided not by reaſon, but ſeduced by paſſion. Atheiſts in denying God, Providence, and the next life, judge not by the underſtanding, but by the will, not by reaſon, but by inclination; they believe that God doth not exiſt, becauſe they wiſh he were impoſſible.

3 Seeing therefore I have to doe with perſons that meaſure the poſſibility, or impoſſibility of things by wiſhes, and inclinations, I have thought of an argument ſutable to their humour, waving other convincing, and ordinary demonſtrations of Gods exiſtence, grounded upon a *ſeries* of cauſes, and effects, and upon the diſpoſition, beauty, and order of this great *Vniverſe*. I intend therefore to prove the poſſibility of God, by a wiſh, or deſire of his exiſtence; againſt which method Atheiſts can have no exceptions, becauſe it is their owne, with this difference onely, that my wiſh, or deſire ſhall follow reaſon, whereas theirs goes before it, or rather againſt it; becauſe they give the will not onely the precedence, but alſo turne it in oppoſition to reaſon.

4 To demonſtrate that God is not impoſſible, is to demonſtrate his exiſtence; becauſe if he can be, he is; for, none but himſelfe can withſtand his being, as his poſſibility of being is from none but himſelfe. Now, I prove that he is not impoſſible. The object of a wiſh, or de-

ſire, guided by evident reaſon, cannot be impoſſible, unleſſe we will ſay, that betweene evident reaſon, and manifeſt foppery, there is no difference: for, what greater foppery, then to thinke, that cleare and evident reaſon ſhould put us upon the wiſh, and deſires, and conſequently upon the hopes, and endeavours towards the obtaining of an impoſſibility? The diſtinction betweene evident, and obſcure, or probable reaſon, is, that evident reaſon cannot confound truth with falſhood, poſſibility with impoſſibility; but obſcure, or probable reaſon, may judge probable what is impoſſible. So that if evident reaſon doth ſolicite, and incline us to wiſh, and deſire that there were a God, Providence, and another life, they muſt be reall objects, and not fond impoſſibilities.

5 There is no wiſh, or deſire more naturall to man, nor more evidently reaſonable in it ſelf, then an abſolute inclination to juſt ſatisfaction for injuries received. The more rationall men are, the more troubled they are at tyranny, and injuſtice; the deſire of ſatisfaction in them, is greater then in any others, becauſe they have greater ſtrength of reaſon; which abſolutely deſireth to be rid of that paine it feeleth, when we ſee in others poverty oppreſſed, or innocency condemned. Every injuſtice of a Tyrant, or malefactour, doth occaſion in us a moſt rationall deſire of ſatisfaction, not proceeding from intereſt or paſſion, but from an evident dictamen of reaſon, which is clearly proved, becauſe we reſent not onely our owne, but alſo the injuries done

done to others of no relation to us, and wish they were punished, and redressed: which desire is not grounded upon sense, that seekes no more then its owne good. But if there be not a God, Providence, and another life, all these our rationall desires, and good wishes, are but so many foolish insinuations to impossibilities; for, sad experience doth demonstrate, that they who commit the greatest tyrannies, and injustices, are often most powerfull, not subject to any Law, but to their owne will, and pleasure; they are out of the reach of justice in this world. Therefore there must be another, where those that suffer wrong, may be satisfied, and those that doe it, punished by a supreme Deity of infinite power, and wisdome, whom no force can withstand, no policy deceive. If not, evident reason is a meere foppery, because it sets us upon absolute desires of impossibilities, and gives us a vaine assurance of that we are not sure to obtaine.

6 I doe not see how Atheists can disprove this argument, without condemning themselves, and all mankinde, for following the dictamen of reason in any businesse. If evident reason may leade men to impossibilities, when they thinke of God, and the next life, what evidence, or assurance can they have in this world of not being fooled in the most rationall designes? Perhaps some man in his dreames may please himselfe in this foolish fancy, that *reason* by the mischiefe of wicked men is fallen into so great a misfortune, as to fall upon desires of what is impossible to attaine. A sad misfortune indeed, which ma-

kes reaſon not onely miſerable, but unreaſonable, which in effect is, not to be reaſon. A change greater then God himſelfe, in the opinion of any, can make, who cannot alter *eſſences*, to make a thing be, and not be what it is in his proper being. For, if reaſon, being reaſon, ſhould abſolutely incline us to gape, and graſp at impoſſible *Chimæras*, it would be ſo farre from being reaſon, that no greater foolery can be conceived.

7 Yet peradventure waking out of his dream, he may frame us yet another wiſer objection, ſaying, that our misfortune is onely in this, not that reaſon becomes no reaſon by being turned into nonſenſe, but that we miſtake that for reaſon, which is no reaſon, thinking that which ſeemes evident to us, to be the *dictamen* of true reaſon, whereas it may be, that our cleareſt thoughts are but ſpecious, and plauſible errours. But if this be ſo, I muſt make bould to demand of my witty adverſary, whether he doth not want both wit, and judgement? when upon the dictamens of his ſeeming reaſon, he buſies himſelfe about the compaſſing thoſe deſignes which his ſaid ſeeming reaſon inclines him unto. And further preſſe him, whether he ſuſpects any errour in theſe following *Tenets*, which all may thinke they have reaſon to hold? for example, That we ought to be gratefull to our friends, dutifull to our parents, loyall to our Soveraignes: That we ought in generall to fly evill, ſeeke good, to enjoy what happineſſe we can with reaſon hope to obtaine. For, if reaſon be ſuſpe-

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cted of errour, there is no reaſon to rely upon it with aſſurance in theſe moſt commonly received as rationall *Tenets*. Wherefore if reaſon inclining us to the deſire of a God, and another life, may be ſuſpected of errour, as deluding us with a vaine hope of what is impoſſible, an Atheiſt will be obliged, to his ſhame, to call in queſtion the aforeſaid principles, which no man not wholy devoyd of all ſhame, honour, and honeſty, dare either in the preſence of others, or in his owne conſcience offer to bring into diſputation, or doubt. Now it followeth in order that we further inquire.

CHAP. II.

Whether it be a manifeſt foppery, not to believe that there is a God, though his exiſtence were not demonſtrated? and whether Atheiſme alone, without any other ſinne, be a reaſonable and ſufficient cauſe of damnation?

1 THe foppery of an ignorant and preſumptuous perſon, doth not conſiſt ſo much in his ignorance, as in his preſumption. Wiſe men may be ignorant of many things; but none can be wiſe, who preſumes to knowe what he never could learne, or is above his capacity. I doe not call Atheiſts fooles, becauſe they doe not demon-

ſtrate the being of a God; but ſeeing they can have no reaſon to thinke the contrary, and that wiſer men then they, doe confidently affirme, that God is demonſtrated, its want of judgement not to believe what they doe not, or will not comprehend, eſpecially when they runne the greateſt of all hazards by not believing. He that is reſolved not to take any knowledge by truſt, or tradition, is rather a beaſt, then a rationall creature he is not fit for humane ſociety, neither can he pretend any kindred, or inheritance, there being no proofe for either, if we reject the teſtimony of lawfull witneſſes. There is not a more univerſall, or conſtant tradition, or teſtimony of lawfull witneſſes for any thing, then for the being of a God, Providence, and another life; though it were never demonſtrated, it ought to be credited, eſpecially by Atheiſts, who are as ignorant, as preſumptuous of knowledge. We never read that any of the ancient Philoſophers, or great wits of the world, contradicted the tradition of Gods being: two, or three of the loweſt banke, rather *Philologers*, then *Philoſophers*, as *Diagoras*, *Lucian*, and *Pliny*, looked that way, becauſe they declined from vertue, and never inclined their minds to ſolid learning, and would faine have rid themſelves of the remorſe of conſcience, the ſoure ſauce wherewith ſenſuall delights are ſeaſoned.

2 One of the greateſt fooleries a man can commit, is, to caſt himſelfe into a manifeſt danger without cauſe; for, danger is not onely the forerunner of evill, but is an evill it ſelfe. To expoſe

poſe a man to the hazard of looſing his life, is an evill done him, though by good fortune he ſhould eſcape. And albeit Atheiſts fancy to themſelves, that God is but a *Chimæra*, and the next world, *Vtopia*, they cannot deny, that this fancy expoſeth them to a manifeſt danger of damnation; becauſe if the contrary prove true, as it may for all they knowe, the evidence of torments will ſoone undeceive them, and drive them out of their fooles paradiſe, when repentance will be too late. The greater appearance there is of any evill, the greater is the danger; and the appearance of a God (though not the reality) being evident to Atheiſts, in the fabrike and order of the *Vniverſe*, as alſo in many ſupernaturall ſignes, and prodigies: by denying him, they muſt of neceſſity incurre the danger of his indignation, in caſe he doth exiſt; from which they cannot rationally expect to be freed, by the pretended probability of their erroneous opinion; becauſe though it ſhould be as probable as they imagine, that there is not a God, yet the choice of an opinion more dangerous in practiſe, then probable in ſpeculation, as theirs is, is ſo great a foppery, that onely mad men can ground upon it their ſalvation, and thinke it a ſufficient ſatisfaction for divine Juſtice.

3 And though we ſhould grant to Atheiſts, that its poſſible we may be miſtaken in our beliefe, and hopes of God, and another life; yet we ſuffer no great prejudice by the miſtake: to abſtaine from baſe and tranſitory pleaſures, cannot be any great loſſe. But if they will conſider the much

much we have reason to hope for, and the little advantage they have of vertuous men, by following vice; and will also reflect upon the danger they runne by denying and offending God: they must cõclude, that though our hopes should come to nothing, we cannot be deprived of this satisfaction, and praise, that we did in our beliefe, and actions, what rationall men ought to have done, all circumstances considered; whereas they, in this world, must be esteemed no better then fooles, for running so manifest a hazard of damnation: and if there be no other life, we are no worse then they, because they cannot brag of their choice made in this world, nor receive in the other any congratulations of friends, for the good fortune they had, in preferring here vice before vertue, and Atheisme before Christianity.

4 But now let us prove, that though Atheists had no other sinne but Atheisme, they can have no excuse to alledge, for not believing and worshipping God; but rather that they doe him a positive injury, and therefore are justly condemned. Men may have evidence of their owne obligation to believe a truth that is not evident. There is not any principle more evident then that which commands us, *to deale With others as our selves Would be dealt Withall:* what Atheist is there, that would not take it for an injury, to be treated like a clowne, and a knave, if he hath the garbe, habit, and attendance of a Prince, and all the outward signes of morall honesty? If there be an evident obligation not to injure others, and it be an in-

an injury not to treate perſons according to their appearance, its manifeſt that all men are obliged to believe, that there is a God, who ought to be honoured and adored, becauſe there is greater appearance of his infinite power and wiſdome in what is viſible to our eyes, then any Atheiſt, or other man can ſhew for his owne nobility, or morality. If every perſon may challenge a right to be treated according to his exteriour appearance, though his quality be not evident, its an injury to God, and a damnable ſinne, to except his Divine Majeſty from ſo generall a rule. Whence it doth follow, that though men had no other ſinne to anſwer for, but Atheiſme, that alone is a ſufficient and juſt cauſe of their damnation.

5 The bare poſſibility of being miſtaken in a mans quality, or dignity, is no ſufficient warrant to deny him that honour and reſpect, which is due to others of his ranke, and doth ſufficiently appeare in himſelfe by evident ſignes, and authentike teſtimonies. Its very certaine that Impoſtours have counterfaited, and abuſed not onely titles of Nobility, but alſo the dignity of Majeſty. But the fault of few ought not to prejudice the right of many, and its better to runne the hazard of being miſtaken, then to abuſe others. If the obligation of paying the tribute of honour, and reſpect, where it ſeemeth to be due, be ſo preciſe, that it muſt not be denyed to any who may claime it, notwithſtanding the poſſibility of impoſtures, and miſtakes; how much more preciſe is our obligation not to deny reſpect, and honour to an appearance that cannot

be

be counterfeited? The fabrike, order, and beauty of the *Vniverse*, together with the miracles, and supernaturall prodigies, that are visible to such, and so many, as make them credible to all, are things we may admire, but not imitate. No Impostour will venter to counterfeit so rare a peece, as the great machine of this world.

6 Seeing therefore that something there is, which seemes by these effects to be most powerfull, most wise, and most perfect, we ought so to judge, and believe, and give it due honour, and respect. The right to such duties, acquired by outward appearance, and signes, doth extend it selfe even to our inward and most secret thoughts, which is the onely reason why a rash judgement is a sinne, and why men may be as injurious in thinking ill of others, as in backbiting. If we must not judge otherwise of men, then they seeme to be, much lesse of God. We must not be Christians in our words, and Atheists in our thoughts. Therefore the obligation of believing, honouring, and loving God, is evident, though the Deity it selfe were not as evident as it is, even to the most vulgar understandings, that are not stupified by vice, and besotted with sensuall pleasures. Now, supposing its demonstrated that there is a God, or at least that we are convinced of our obligation to believe there is one, we may proceed to inquire,

CHAP.

CHAP. III.

VVhether God ought to be serued his owne way, and in what manner?

1 THere is not an absolute Prince, that doth not pretend as his birthright, or prerogative, *to be serued his owne way*, that is, as himselfe thinks fit, and not according to his Subjects discretion. If this be granted to Princes, our fellow Creatures, how can it be denyed to the Creator? Princes may erre in the conduct of affaires, God is infallible. Princes may employ unfit instruments, men not valued, or hated by their people: God by employing men, doth enable them, and supply their defects. Princes may looke more upon their owne interest, then upon the common good, in their projects, and designes: God can have no designe upon his Creatures, but their owne good; his interest is their happinesse. To be briefe, Princes are men, and though no Subjects, yet subject to all humane frailties; but God is as free from any frailty, as from subjection. Therefore if according the maxime of Politicians, Princes must be serued their owne way, God must not be deprived of the like prerogative.

2 Whether Princes ought to be serued their owne way, is not for my present purpose to examine; yet I must presume to tell them, that its no part of their prerogative, to define, or declare, what

what way God hath appointed for his owne ſervice: the politick ends are not alwayes agreable, or compatible with Gods ordinations, and in ſuch caſe we muſt ſerve Princes in Gods way, not in their owne: no humane Lawes, or Kings pleaſure ought to be preferred before Gods commandments. Its as evident that God may chooſe his owne way of being worſhipped, as it is manifeſt that worſhip is due to ſo great a Majeſty. Some Rites and ceremonies of divine Worſhip may be left to mens choice, and diſcretion; but before they undertake it, they muſt ſhew their commiſſion for ſo great a power, and eminent a charge. Every one muſt not preſume to be Maſter of ceremonies in Gods Church, and Court. If there were not a way ſetled for the worſhip of God before we came into the world, perhaps every man might chooſe his owne; but to intrude new Rites, and Lawes into a Commonwealth, contrary to the government long eſtabliſhed, hath beene alwayes judged in the State, dangerous, and in the Church, damnable. Maſter *Hooker* in his bookes of *Eccleſiaſticall Policy*, is much admired, and cryed up by ſome Proteſtants, becauſe he proves, by Catholick arguments, that the Church of God may command the practiſe of Rites, and ceremonies: but he is farre from proving, that the new fangled Engliſh Proteſtant Church is the Church of God, and therefore could never conclude, that Puritans, or any others, ought to ſute themſelves in the new faſhion of the Church of Englands formalities, becauſe they muſt ſhew their authority, before they

they intrude their formalities, and take away realities.

3 Its as unwarrantable to reject ancient Rites, and ceremonies, as to impoſe new ones, without authentike teſtimonies, and ſignes of divine authority. If the Church that went before us, and upon whoſe relation we muſt depend for the knowledge of times paſt, doth teſtify, that ſuch ceremonies as ſeeme now to fooles, ridiculous, and to the ignorant, ſuperfluous, were invented by God, or by men, to whom he committed the care of our inſtruction; we muſt practiſe them, & perſuade our ſelves, that it is not in the power of any *Nags-head* Convocation, to frame a new Religion of 39. Articles, reject old ceremonies, pare, and ſhave of the matter and forme of Sacraments, and degrade the Order of Prieſthood of all Eccleſiaſticall ornaments, the cap, ſurpliſe, and black ſcarfe excepted. Puritans proceed more conſequently, they retaine no Popiſh dregs, nor rags of Rome, (as they call them) and firmely believe, that God cannot be ſerved in ſpirit, if the Miniſter of his Word appeareth not before him in *cuerpo*, rid of all Aaronicall ornaments. But with their good leave, to ſerve and worſhip God in ſpirit, is not to reject or reforme ancient Rites and ceremonies, but rather by performing them, the ſpirit is raiſed to God with reflexion upon the myſteries in them contained. The ancient Fathers, and Doctors of the Catholick Church, practiſed even that, which of all is moſt excepted againſt, in the adminiſtration of Baptiſme, and is leſſe undecent then the making a plaſter of ſpitle and

The Engliſh Proteſtant Miniſtery deſcends from a few conſecrated at the *Nags-head* in *Cheapſide*, invalidly for many reaſons deduced in a late Booke of the Nature of Catholick Faith, and Hereſy.

S. Ambr. lib. 1. de Sacerd. c. 1. & de iis quæ initiantur myſteriis c. 1.

and dust; a signe, that our Saviour would not have us so nice, and squeamish as Protestants are. I am sure if we reflect upon the *Israelits*, we shall finde the chiefe worship they gave unto God in their sacrifices, accompained with so noysome circumstances in their fleaing, pulling out the bowels, and frying the fat of beasts, that they would make a nice Protestant stomach rise, although it be able to digest a dish of as course stuffe for a Fridays breakfast. As for the dresse wherein our *Bishops, and Priests celebrate their functions, antiquity called it sacred, though Novelists terme it profane, or superfluous. There is not one ceremony practised in the Roman Catholick Church, which deriveth not its beginning from God, or by his authority from primitive times; all relate to divine Mysteries, as you may read in *Durantius De ritibus Ecclesiæ Catholicæ*, and in that excellent Booke, *The Protestants Apology for the Church of Rome*.

S. Greg. in Sacram.
Tertull. lib. ad Scapulam.
S. Aug. tract. 44. in Ioan.
Euangel.
Alcuin. lib. de div. Offic.
de Sabbatho S. Paschæ.
Beda in c. 7. Marc. homil. 19.
** S. Anacletus qui vixit temporibus Domitiani, Ep. 1. de oppr. Episc.*
Steph. Papa, & Martyr, vixit an. 250 Ep. 1. ad Hilar.
Origen hom. 11. c. 20. Levit.
S. Hieron. lib. 13. Comment. in cap. 44. Ezech.

4 Whereas ceremonies be the object of phantasy, and ours are so decent, that no phantasy can except more against them, then against those of the Law of *Moyses*, instituted by God himselfe, and approved by Protestants, the aversion which they manifest against our Ceremonies, cannot proceed so much from their fancy, as from their understanding, dissenting from that Doctrine to which the Ceremonies relate. To *kneele*, is not an object ridiculous, or offensive to the fancy: the most precise practise it out of Churches, and at Court; and yet all Protestants cry *abomination* against kneeling to our Lord *Iesu Christ*

Christ in the Sacrament, or worshiping himselfe, or his Saints in Images; these ceremonies agree well enough with their fancy, but their understanding cannot brooke them. A weake understanding may occasion as great errours, as a strong fancy.

5 Some fantasticall and fanaticall fellowes, call the Roman Catholick Religion, an *Apish* Religion, because forsooth, it hath so many odde ceremonies. But the fault is not in the Roman Religion, or ceremonies, they have Apish understandings, they looke as Apes upon our ceremonies, without considering the mysteries. All the ceremonies of the *Masse*, relate to Christs Passion, others to the mysteries of the Trinity and Incarnation. If it was lawfull and laudable in the old Law, to practise ceremonies representing things that were to come, why should we Catholicks be censured for ceremonies that put us in minde of past mysteries, and mercies? We ought not to be unmindfull, or ungratefull, and there is not a more efficacious way to preserve a gratefull memory of past benefits, then by representing them in ceremonies to the sight.

6 I must confesse that all Sectaries have as great cause to cry downe ceremonies, as we Catholicks have to uphold them. Because the strongest pillar of the true Church, is a continuall tradition of Catholick Doctrine from the primitive times to this present, and this pillar of *Tradition* is much strengthened by the practise of ceremonies relating to that Doctrine delivered from hand to hand, which we now maintaine as Catholick,

againſt Hereſy, or pretended Reformation. To adore the bleſſed Sacrament both in Church, and Proceſſions, is a ſtrong argument of Chriſts reall preſence, not onely in the act or uſe of Communion, but alſo before, and after. What mervaile therefore, that they who deny Chriſts reall preſence, or grant it onely in the actuall uſe of Communion, ſhould oppoſe the adoration, whereby their falſe Doctrine is ſo clearly condemned by the practiſe of the faithfull; theſe, and other Catholick ceremonies, are not odious to Proteſtants becauſe they are ceremonies, but becauſe they put them in minde of the ancient Faith and Doctrine of Chriſts Church. To reject ſome of the ancient ceremonies, and retaine others (as the *Nags-head* Congregation doth) is to furniſh their adverſaries (Catholicks and Puritans) with unanſwerable arguments; their choice of ceremonies doth prove their choice of Doctrine, and their choice of Doctrine demonſtrates them Hereticks; an Heretick being he, who chooſeth out of the Doctrine delivered by the Church what he fancies, rejecting what he thinkes not fit for his purpoſe. Our Prelaticall Proteſtants muſt, with the reſt, caſt away their Biſhops bonnet, lawne ſleeves, the white ſurpliſe, and black ſcarfe; if not, they may caſt their cap, and deſpaire of anſwering to Catholick or Puritan objections: they muſt keepe all, or nothing, unleſſe they can produce better evidence for their pretended Reformation, then the fancy of 7. or 12. men in King *Edward* the Sixth his time, confirmed by the authority of a yong head of the Church, and a Parlia-

Parliament called by the Protector *Seamour*, to eſtabliſh in England *Zwinglian* ſopperies, and reject the Chriſtian Doctrine, and diſcipline of our Catholick Anceſtors; they muſt not rely upon Queen *Elizabeths ſhe ſupremacy*, or their *Nags-head* Ordination, and Synod, with their *London* Aſſemblies, and *Hampton-Court* Conferences of lay Miniſters. God muſt be ſerved his owne way, and not by framing Religions to the humor of people, or intereſts of Kings, Queenes, Parliaments, and Protectors. But before we goe further in cenſuring theſe Proteſtant wayes, let us prove

CHAP. IV.

That to believe God, and conſequently to ſerve him his owne way, its neceſſary to repaire to an infallible Guide, which is no other but the Roman Catholick Church.

1 THe firſt ſtep in the way of Gods ſervice, is, *to believe God*; a ſtep of no leſſe difficulty, then neceſſity. Suppoſe there were a man dropt downe from the heavens, graced with this ſingular privilege, that the ſound of his words could no ſooner be at our eares, then the evidence of their truth before our eyes; whatſoever he ſaid, in the ſame inſtant we did ſee confirmed by the reall appearance of the objects, and our own

experience. This ſingular privilege would deprive him of another, common to all men of worth and integrity; it would make him uncapable or being believed; all who heare him, would aſſent to what he ſaid, but for their owne evidence, not for his veracity. When any thing is evident to our underſtanding, or to our eyes, we believe our ſelves, and not others, though they ſhould tell us the ſame we doe experience. If God were pleaſed to manifeſt himſelfe to men in ſuch a manner, that they had evidence it is he who ſpeaketh to them, he had deprived us of the merit of Faith, and himſelfe of that duty which we are obliged to give every honeſt man: for, though Divine Faith doth exclude all doubts and feares of falſhood, yet it ſuppoſeth in the ſubject a poſſibility of doubting, if men will be obſtinate and imprudent; but there is none ſo obſtinate, and imprudent, that can doubt of the truth of Gods words, if it be evident to him that God ſpoke them. Though we heare men ſpeak, we doe them a courteſie in believing them, becauſe they are fallible, and we doe not read the truth in their words, though we believe them; but if we had evidence that God uttered any words, the truth of them muſt be as cleare, as it is, that he can neither lye, nor be miſtaken: and if the truth be cleare, and evident to our underſtandings, we believe our ſelves, and not God, though he ſhould ſpeake it. To *believe*, is to truſt, and he that hath evidence of any truth, doth as little truſt the ſpeaker, as we rely upon anothers credit for the money we have in our own coffers.

2 See-

2 Seeing therefore that either God must not be believed by men, or that he must disguise himselfe, and speake to them by others, who can be so impudent as to deny, that we deserve damnation if we doe not believe and obey God in that Church, which he hath beene pleased to institute as his owne Interpreter, for our instruction? I cannot deny, there is great difficulty in believing, that every thing which the Church proposeth as revealed, is Gods revelation; yet this pill must be swallowed, if we resolve to believe God, who cannot be believed if he speakes in his owne voice, and tone; because it is evidently inseparable from truth; and we cannot believe what by force of cleare evidence we cannot deny. Hence (by the way) it followeth, that no Protestant, or Puritan, doth believe God, if they ground their faith upon the evidence they pretend to have of Scriptures being Gods Word, or upon that of their private spirit; both which (saith *Calvin*) are discerned as clearly by himselfe, and his brethren, to be Divine evidences, and not Diabolicall, as *White* is discerned from *black*, *sweete* from *soure*, and *light* from *darkenesse*. Its very improbable that God deprived himselfe of his right, and was contented not to be believed, that *Calvin*, and his Protestant crue, might be eased of a duty, which they exact and receive from every person that hath a good opinion of their honesty.

Quod autem rogant unde persuadebimur, à Deo fluxisse Scripturam, nisi ad Ecclesiæ decretum confugiamus, perinde est, ac si quis roget unde discemus lucem discernere à tenebris, album & nigro &c. lib. 1. Inst. cap. 7. sect. 2. Petenda est hæc persuasio ab arcano spiritus testimonio &c sect. 2. Non aliud loquor quàm quod apud se experitur fidelium unusquisque &c. sect. 5.

3 Supposing it is as evident that there is a Church of God upon earth, as it is reasonable he ought to be believed by men, we must endea-

vour to finde it out. The Church is an infallible Guide to lead us to God: but who is the infallible Guide to lead us to the Church? Reason. But reason in obscurity may be mistaken; and what is more obscure, then the way to the true Church environed with so many false Sects? If our belefe were limited to naturall verities, reason might make some shift, every man might pretend, that his owne wit would be a sufficient guide for himselfe: but seeing Christian Faith must stretch further then humane capacity, there must be some supernaturall helpe. In obscure matters, saith *Aristotle*, (with all wise men) reason must be contented with cleare signes, and not expect evidence of the truth And because the Church of God doth propose supernaturall truths, the signes must be also supernaturall. And because there is so great difference betweene humane understandings God hath beene pleased to make his Church discernable by sensible and visible supernaturall signes, that they who have least understanding, may not have lesse faith then the most witty and learned, if they will but open their eyes, and reflect upon what they see. This is the reason why so few can pretend ignorance of the true Church if they have any sense in them, they may easily distinguish it from all hereticall Congregations. The evident signes therefore whereby the true and Catholick Church is knowne, consisteth not in exteriour formalities, that may take their beginning from humane policy, or from a naturall inclination to decency, and good order. The Protestant Church of England had as few

as few ſignes of ſupernaturall grace, as any other pretending Reformation, yet in the eyes of ſome it lookt pretily, and was more decent in the ſervice, then other Northerne Churches of Lutherans; and ſome of their *Nags-head* Miniſters affected a certaine Eccleſiaſticall gravity in their garb and habit; notwihſtanding in my opinion a ſecular dreſſe would better become their meere ſecularity, and want of ordination. The Miniſters in *Germany* looke more *Proteſtantlike* in their ſhort cloakes, ſpade beards, and blew ſtarcht ruffs, then our Engliſh Common-prayer Miniſters doe in their long cloakes, and ſurpliſes, which they weare more for policy, then Religion

4 Seeing Reaſon muſt be contented with cleare ſignes, when the truth is not evident, and that no evident or cleare ſupernaturall ſignes appeare in any Congregation of men, but in the Roman Catholick; it muſt be concluded, that the true Church is that onely Congregation of men, which profeſſe the Roman Catholick Faith. That no ſignes of grace doe appeare in any Church pretending Reformation, is as cleare, as it is, that all the world is not blind; for, as yet neither themſelves, nor any other, could ſee in any of their Sects, one miracle, or any other thing that lookt like ſupernaturall; though they tell us of ſome Divine motions, and impulſes of the private ſpirit, they are as incredible, as it is impoſſible that God ſhould oblige any man to take a Proteſtants bare word, againſt the tradition and teſtimony of the Chriſtian world in former ages confirmed with undeniable miracles, and ſanctity of

life. But some seeing the private spirit is ridiculous, would faine perswade us, that we may read their Reformation in Scripture so evidently declared, that they wonder how we can have the least doubt against it. We Catholicks have beene above a hundred yeares turning and tossing the *Bible*, with as great care and study, as the matter required, and yet we could never hit upon one Protestant *Tenet* in Scripture, though we have reason to thinke that we understand it as well as our neighbours; which is very strange, if their Doctrine be evidently contained in it. But there is nothing more obscure, the *evidence*, wherein men equally learned, and honest, doe not agree. Nothing can make them disagree in the interpretation, and sense of Scripture, but the obscurity thereof, or obstinacy, or ignorance; if they be obstinate, they are not honest; if ignorant, they are not as learned as their adversaries; and its certaine we doe Protestants a favour in comparing or making them equall with Catholick Doctors in either: but when men dispute, he that hath evident truth on his side, may grace his adversary with any advantage, as I doe at the present, supposing, not granting, that Protestant Ministers were equall with Catholick Doctors in learning and vertue, that thereby it may appeare how obscure the Scripture is where Protestants pretend it to be cleare, and the sense most manifest.

5 I will not make a long Litanies of the supernaturall and visible signes which appeare in the Roman Catholick Church. Miracles have beene in all ages, and are now so frequent amongst us, that

that there is not a Country, or Province, wherein the Roman Religion is professed, which doth not produce testimonies so prudently credible of true and supernaturall miracles, that to deny them, were to destroy all human faith, and reduce men to credit nothing that is affirmed by men, however so well qualified with sound judgement, great learning, and knowne integrity Yet Protestants object, its strange themselves never see any miracle, being so desirous, and miracles so frequent as we pretend. *Herod* was also very desirous to see a miracle, but his curiosity excluded him from that favour: men who belive nothing but what they see, deserve not to see miracles, because they are obstinate. Yet there are few Protestants, who doe not see miracles: what greater miracle, then that all Catholicks turne not Protestants? If the continuall victory over naturall and vehement inclinations doth require a miracle of supernaturall grace, we are as naturally and vehemently inclined to their Religion, as we are to our owne liberties and pleasures: what greater miracle, then that sober and learned men should be perswaded, that their senses are deceived in the Sacrament of the Altar, and that they should suffer death for the mystery of Transubstantiation? These must be effects of supernaturall grace, and not of ignorance, or obstinacy, which cannot be laid to our charge, seeing we submit our judgements to every definition of the Roman Church, and our very adversaries knowe we are learned.

6 Sanctity of life is a supernaturall signe and effect of grace, and of the true Church. This sanctity

ctity is evident in the Roman Church. Not to speake of *Antonies*, *Hilarions*, or *Stillites* lets drawe nearer our times, and consider the lives of Saint *Bernard*, Saint *Dominike*, Saint *Francis*. Saint *Vincent Ferrer*, Saint *Francis of Paula*, Saint *Charles Borromeus*, Saint *Teresa*, Saint *Francis Xaverius*, and many more, who were knowne Roman Catholicks, professing the same Tenets, and obedience to the *Pope*, which we now maintaine against pretended Reformation. And not to speake onely of the dead, let any indifferent person consider, how in all vocations of both Clergy and Layty, we have many persons eminent in vertue, farre above that degree of morality, to which some Protestants may attaine, as well as some Pagans and Philosophers, who were farre from Christian perfection, called *sanctity* of life. Let our English Protestant be pleased to weigh with himselfe, whether yong Ladies of as great quality, fortunes, and gifts of nature as *England* doth afford, could forsake their native Countrey kindred, and friends, contemne all pleasures of the world and themselves, by embracing a religious, poore, and penitent life in perpetuall enclosure, submitting their wills to the obedience and humour of a woman: could this, I say, be performed by so many, so continually, and with so great alacrity and content of minde, without a miraculous and supernaturall grace of the Almighty? In my judgement its a greater miracle, that such persons should resolve by a voluntary banishment to dye to their Countrey, and friends, and to the whole world by a religious profession, and to bury themselves alive in a

Cloyster;

Cloyſter; then if they had reſtored life to others, and baniſht death from graves and monuments.

7 Now after that our Proteſtant Gentleman hath conſidered our Catholick Monaſteries, let him examine, whether in his owne Church there hath beene, or now is, any thing reſembling ſo much Religion, and ſupernaturall vertue, as that which amongſt us is not admired (though admirable) becauſe ſo ordinary. This kinde of life is as farre from Proteſtants practiſe and Doctrine, as it is from naturall inclination. Yet I have heard, that Maſter *Land* of *Canterbury*, was once inclined to erect ſome Proteſtant *Nunneries* in England. I believe it would occaſion as great ſtirres as his Reformation did in *Scotland*, becauſe nothing is more oppoſite to the Tenets of the reformed Ghoſpel, and firſt Reformers, then to make vowes of poverty, chaſtity, and obedience. Proteſtancy begunne, and is founded upon the diſſolving of Monaſteries and religious vowes, and is not compatible with their obſervance, if things muſt be carried on by the ſame meanes that acquired them a being. Its very true that *Cranmer* of *Canterbury*, the firſt Patriarch of Proteſtancy in England, cauſed an encloſure of wood to be made, I meane a *Cheſt*, wherein he ſhut up his woman, and carryed her along with himſelfe whereſoever he travailed; whereof enſued an odde accident at *Graveſend*, where the *Cheſt* being much recomended to thoſe that carryed it to the Inne, as containing pretious ſtuffe belonging to my Lords grace, they ſevered it from the reſt, and put it up end-long againſt the wall in

my

my Lords chamber, with the womans head downward, which putting her in jeopardy to breake her necke, she was forced at length to cry out, and so the Chamberlins helpt her out of her enclosure. This is a most certaine story (saith my Author in his Examen of *Fox* his Calendar *cap.* 7. *n.* 27.) and testified at this day by *Cranmers* sons widdowe yet living The Prelates of the Catholick Church carry portable Altars: but the first Protestant Prelate, and reformed Apostle of England, could not travaile without his portable Monastery, farre more agreable to the Religion he planted, then Master *Lauds* intended plantation of religious and chast Nunneries.

8 The conversion of Nations to Christianity, is not onely a signe of the true Church, but also the end of its institution. This is so proper to the Roman Catholick, even at this present, that none who heard the names of *America, Angola, China, Monomotappa, India*, or *Iaponia*, can be ignorant of our pious endeavours, and miraculous successe, in preaching the Ghospel to so remote Nations, where nothing that is coveted in this world, could be aymed at, or expected by our Apostolicall Preachers. I will not say any more concerning the signes of the true Church, these being sufficient to convince any person that desires to be saved, that out of the Roman Church there is no salvation, seeing it alone hath supernaturall and visible signes, whereby God doth declare sufficiently, that it is an infallible guide, to informe men of his mysteries, and direct them in the way he hath prescribed for his Divine service, commanding

manding all mortalls to heare and obey it, as they would heare and obey himſelfe. Whoſoever doth the contrary, injures God, and calleth his Divine veracity in queſtion.

9 God is as much injured by Proteſtants, and all others who deny, or doubt of what the Roman Catholick Church propoſeth in his name, as any man can be injured, by not being believed when he ſpeakes. The injury done to men when they are not believed, conſiſts in not truſting them, or in not taking their word for the truth, though the truth doth not appeare. If we doe not truſt God, and take his Word, as it is uttered by the Roman Catholick Church, for truth, we are reſolved not to truſt him at all, becauſe when any truth is evident to us, we cannot receive it by truſt from another; and if God ſhould ſpeake immediatly to us, and declare that himſelfe ſpeaketh, the truth of his words is as evident to us, as it is that he cannot lye; and by conſequence there is no roome left for truſt. Therefore either we muſt truſt him, and take his Word for truth, when he ſpeakes by that Church which hath ſupernatural ſignes, or not at all; and that Church is onely the Roman Catholick. That God doth not ſpeake to us immediatly by himſelfe, as men doe, but by the Church, doth not diminiſh the injury, but makes it poſſible. It doth not diminiſh the injury done to God, becauſe it doth appeare as clearly and ſufficiently, by the teſtimony and ſupernaturall ſignes of the Roman Catholick Church, that what is by it propoſed, is Gods Word, as it doth appeare by any mans owne teſtimony

mony and signes of integrity and sincerity, that he speaketh truth. To be solicitous to knowe evidently who is the Author of any words, when he disguiseth himselfe, and desires to be *incognito*, is too much curiosity, and ill manners. But a resolution not to believe any words proposed as Divine revelation by the Church, because it is not evident that God is the Author of them, is hereticall obstinacy. For, its unreasonable to exact a clearer knowledge of the Author, then of the truth of the words: if we are bound to believe the truth, though it be not evident, we can have no reason to exact evidence of the Author, especially when the truth of his words must be evident, if he be knowne, and consequently our resolution doth extend it selfe to this, that we will not believe, untill the truth be evident, which is not onely obstinacy, but manifest foppery, because it is as much as to say, We will believe nothing at all. Its therefore as evident an injury to God, to deny the Doctrine of the Roman Catholick Church, though it be not evident that God is the Author thereof, as it is, to deny the truth of any mens words when they speake themselves, though the truth be not evident; unlesse perhaps we thinke it reasonable to exact of God what we cannot of men, to wit, whensoever he speakes, not to believe his words, unlesse we have evidence of their truth: for, if God be truth, and we are resolved not to believe his words unlesse he manifests himselfe, we are resolved not to believe them, untill their truth be manifest, seeing God is the truth of his owne words, because he is truth by

essence.

eſſence. Of men we exact not ſo much, we believe their words, though the truth be obſcure.

10 This injury which is done to God, conſiſts in calling in queſtion his *veracity*, which is an inclination to ſpeake truth. Gods veracity is called in queſtion whenſoever any thing is ſufficiently propoſed as his Word, and yet it is not believed that it is his Word, or revelation. Whether the matter ſufficiently propoſed by the Church as Gods Word, and conſequently as truth, be great or ſmall, abſolutely neceſſary or not, it matters not, as to the deniall or doubt of Gods veracity; becauſe he is as neceſſarily inclined to ſpeake truth in a matter of little concernment, as in the greateſt. Seeing therefore that the deniall or doubt of mens veracity, conſiſts in queſtioning what is ſufficiently propoſed as their ſenſe and meaning; and that the Doctrine and ſenſe of Scripture, embraced by the Roman Catholick Church, is ſufficiently propoſed by its teſtimony, and evident ſupernaturall ſignes, to be the ſenſe, revelation, and meaning of God; his veracity muſt be as much queſtioned by calling in queſtion the leaſt Doctrine of the Roman Church, as the veracity of men is called in queſtion, by doubting of their words, whereby their thoughts and meaning are ſufficiently propoſed.

11 From what hitherto hath beene ſaid, its as evidently concluded, that the Roman Catholick Church is infallible in all matters, great and ſmall, propoſed by it as Divine revelation, as it is cleare, that God would have men believe him, or that he hath a regard to his owne honour and veraci-

ty;

ty; he is not concerned in either, if he permits any one falshood in the least matter, necessary for salvation, or not necessary, to be sufficiently proposed by the Church, as his Word, or sense; seeing he may so easily prevent it, and not permit the Roman Catholick Church to erre in any proposall. How can God exact, or expect from us an undoubted or infallible beliefe, when he speaketh and declareth his minde by men, if those very men be not infallible in declaring his minde? What injury can it be to God, that we doubt of his veracity, if in his owne hearing and presence, his owne Interpreter, the Church, is by himselfe permitted to erre, and abuse his name and authority? We may lawfully suspect his sincerity in greater matters, seeing the least blemish is as much as the greatest, inconsistent with the infinite perfection of his Nature. Therefore either God is contented not to be believed, and to forfeit his honour and the esteeme of his veracity, or that Church which hath evident and supernaturall signes of being his Interpreter, (which is the Roman Catholick alone) is infallible in all matters, great and small, proposed as Divine revelation.

12 Hence you may gather to what great fopperies hereticall obstinacy doth lead some of the most learned Ministers of the English Church, when they print, that God is satisfied with an exteriour acquiescence to the definitions of a generall Councell, and of that Church which alone hath the signes and markes of being the true Catholick, though there remaineth an inward doubt of the controversy defined. This is as much

much as to say, that God is content you give him the lye, or afront him in private, so you be pleased to say nothing of it in publick. God is as much injured by thoughts, as by words, and an exteriour acquiescence is no satisfaction to him, without interiour submission of judgement. Its true, some of these Heretiks grant, that when all the Patriarchs, and Christian Churches of the world conferre notes, and are assembled together in a Councell, (which is not likely to be as farre as the present state of the world doth promise, untill we all meete in the Valley of *Iosaphat*) then is the time to submit our judgements, which in plaine termes, is to put of all Christian beliefe, and obedience to God in his Church, and remaine obstinate in heresie, untill the day of judgement. But of this more when we speake in particular of the English Church in King *Iames* and his sonnes reigne. As for that other shamefull shift of theirs, to make all Christians the Catholick Church, and every reformed Sect, part thereof, and the same with us in fundamentall articles; I remit my Reader to a Treatise lately printed concernig the Nature of Catholick Faith and Heresy, with reflexion upon the nullity of the English Protestant Church, and Clergy; and will now shew in particular

CHAP. V.

That all Religions pretending to reforme the Roman Catholick, are but human inventions, grounded upon weake policy, strong fancy, and sensuall pleasures.

1 PRotestancy, or *Reformation* in generall, is a text of Scripture corrupted, or fondly applied by the first Reformer to his owne fancy, dreames, or pleasure; by Princes and Polititians, to worldly interest; and by the vulgar sort, to liberty of life, and rebellion against their Soveraignes. Let the most zealous Protestant have so much patience as to read over this Chapter, and I am confident, he will be convinced by the very history, without disputing, that his Religion is not injured by this caracter, or definition. And as for our Polititian, he may learne in this historicall part of his *Catechisme*, as many necessary precepts for his instruction, as there are examples of Divine Providence against the Authors and Protectors of pretended Reformation. That all may appeare without confusion, I will divide this Chapter into Sections, and in first place recount the beginning and progresse

SECT. I.

Of Lutheranisme.

2 *Martin Luther* was a Saxon, borne in a Lordship

ſhip of *Count Mansfeld*, I will not affirme that his father was an *Incubus*, though others ſeeme to doubt little of it; I believe their beſt proofe was his intimacy with the devil, which himſelfe doth acknowledge in his writings. The 22. yeare of his age he was frighted into the Order of Saint *Auguſtin* by a thunderbolt, that killed his *Camerade*, both being in the fields for recreation. He taught Philoſophy to his owne Friers, and Divinity in the Univerſity of *Wittemberg*, which *Frederike* Elector of Saxony, *Luthers* greateſt Protector, had founded. Pope *Leo* the Tenth, in the yeare 1517. granted Indulgences to all that would voluntarily contribute money againſt the Turke, who threatned all Chriſtendome; & committed the charge of it to *Albert* Elector of *Mentz*, that had no good correſpondency with him of Saxony; this coldneſſe betweene the two Electors, was that which made *Frederike* ſo hot in maintaining *Luther*, and his Doctrine, againſt *Indulgences*; which firſt he preached, and afterwards printed, becauſe he was not choſen to preach for them, having a good talent, and it being the cuſtome in Germany, to make uſe of Auguſtin Friars to publiſh Indulgences. But the next yeare after, *Luther* writ to the Pope, excuſing his Doctrine, and ſubmitting himſelfe to his judgement, yet when he was certainly informed, that his Holineſſe would condemne it, he appealed from the Pope to the next Generall Councell; which is the ordinary ſhift of Hereticks, and Polititians; ſeeing at length that the Univerſities of *Paris*, *Louaine*, *Cullen*, and others, had commanded his

Sur. in Commentar. & alij.

writings to be burnt; and that his errours did not take much with the people, because he had not as yet broached any inclining to luſt, and liberty, he reſolved to retire into *Bohemia* amongſt the *Huſſits*: this reſolution was ſtopt by the Elector of Saxony, and ſome of the prime Nobility of *Franconia*, who doubted not to make good uſe of *Luther* againſt the Clergy, (whoſe lands, and goods they coveted) promiſing him their protection. Whereupon he, to gratifie his benefactors, and ſtrengthen himſelfe by a popular faction, printed a booke, and dedicated the ſame to the German Nobility, exhorting them, and all good people, to joyne with himſelfe in reforming the Catholick Church, ſo much neglected, and notoriouſly corrupted in Doctrine, by the preſent and ancient Clergy.

Cochlæus de act. Luth. Vlemberg in vita Luthe-ri. Florim. de orig. hæreſ. Prateol. de hæreſ. & alij.

3 And that they might not ſeeme to intermedle in matter which did not belong to their juriſdiction and function, he aſſured them in his booke, that every Chriſtian was a Prieſt, becauſe in the new Teſtament there was no diſtinction betweene Baptiſme and Prieſthood: from whence he concluded all that, which they aymed at, to wit, that ſeculars had as much right to Church-livings by their Baptiſme, as Biſhops, or Prieſts by their Ordination. And to the end that the Emperour, and Chriſtian Princes might be engaged in his quarell againſt the Pope, and Biſhops, he inculcated to them, that they were ſubject to none, even in ſpirituall matters, but to God; that the Popes ſupremacy was an uſurpation, and that *Epiſcopacy* was againſt Gods Law, incom-

incompatible with true Religion: in confirmation whereof he printed this Bull: the Preface was: *Attendite Episcopi &c. Attend ye, ô Bishops, nay rather marks of the devil. Doctor* Martin Luther *readeth to ye a Bull, which will not be gratefull.*

Doctor Luthers Bull, and Reformation.

Whosoever doe contribute their endeavours with body, goods, and fame, to destroy Bishopricks, and abolish the government of Bishops, they are children of God, and true Christians, observing the commandements, and resisting the Devils ordinations; or if they cannot doe this, at least they must condemne, and shunne that government. On the other side, Whosoever doe defend Bishops government, or voluntarily obey them, they are the Devils proper Ministers, and resist Gods Law, and Ordinations. Besides this Bull, he writ a booke intitled, *Adversus falso nominatum Ecclesiasticorum statum Papæ, & Episcoporum. Against the false Ecclesiasticall state of Pope, and Bishops.*

4 Now that he had fitted (as he imagined) the humour of Kings, and Princes, and awakened their passions of coveteousnesse, and ambition against the Church-livings, and dignity of the Clergy, he thought it necessary for the carrying on of his designe, to comply with the *genius*, and liberty of the vulgar people, and make his Religion plausible amongst the ignorant multitude, by assuring them that Faith *alone*, without good workes, was sufficient to save men, putting the word *alone* in the very text, and not in the margen of Scripture. Not content with this, he resolved

to drawe many of the vicious and ignorant Clergy to his side, by writing a booke *De vita conjugali*, *Of a married life*, wherein he condemneth vowes of chastity, exhorteth Priests and Religious to marriage, and married men to make use of the serving mayde, in case the wife be humorsome; if either party commit adultery, the innocent may immediatly choose another husband, or wife; and if there be no hopes of children by the husband, his brother, or next kinsman may supply the defect. The ground of all this Doctrine was *Crescite & multiplicamini*, *Encrease and multiply*. So that by this text fondly applied, and by corrupting another, and adding the word *alone* to Faith, honest *Martin Luther* framed his new Protestant Religion, and cited Scripture for his Reformation, according to the custome of Hereticks.

Gen.1.

5 And that men might be the more inclined to embrace, and more obstinate in adhering to these heresies, *Luther* with the helpe of *Philip Melanchton*, published the new Testament in high Dutch, rejecting, altering, and adding whatsoever he thought fit for his purpose; by which device he engaged the ignorant as much to their errours, as to their owne proper judgements, making themselves judges of Scripture and Controversies, and at length of their Lords; for, taking themselves to be learned, and well versed in Gods written Word, they raised an Army for defence of the Euangelicall liberty of *Luthers* Ghospel, which they conceived was not granted them by their Masters; and therefore the Clownes

nes drew their Remonſtrance, and demands in twelve articles, which *Luther* approved of, and cauſed to be proclaimed in *Saxony*, exhorting the Lords to grant all which the Clownes deſired, and laying to their charge the fault of all inconveniences which were like to enſue, if they did oppoſe his Ghoſpel, and the Clownes deſignes: but ſeeing that this failed, and that the Lords had the better, he writ againſt the Clownes, upbraiding them for their rebellion, and exhorted their Maſters to puniſh their diſobedience: the concluſion was, that he embroyled all Germany, and that in *Franconia* alone, above two hundred Noblemens Caſtles and Monaſteries were deſtroyed; and in few moneths, more then a hundred and fourty thouſand peaſants loſt their lives, in attempting an imagined liberty due to them by *Luthers* reformed Dutch Ghoſpel. Whereby our Polititian may learne, how, ordinarily ſpeaking, Gods providence doth chaſtiſe wicked men by the ſame inſtruments they employ againſt the Church and Clergy, in compaſſing their politick ends. *Luther* was the occaſion of the deſtruction of the Franconian Nobility, which had made him an inſtrument to deſtroy the Clergy, and diſſuaded him from retiring into *Bohemia*, promiſing they would protect him. We may ſee alſo how dangerous it is, not onely to Religion, but to the intereſt of Princes, that liberty which Proteſtants have of reading the Scripture without any obligation of conſcience to ſubmit their judgements in the interpretation thereof to any of their owne Churches. When a Religion is made

Cochla. de act. Luth. Sur in Comment. Eraſm. in Hyperaſp.

to comply with as many contrary humours, and interests, as *Luthers* was, we must expect no other fruit of it, but sedition and rebellion; it is the apple of discord, and the occasion of all mischiefs in Christian Commonwealths.

Swethland perverted. *Ioan Magnus in Pontif. Vpsal. lib. 6.*

6 From Germany this plague of Lutheranisme went into Swethland, by meanes of one *Olaus Peters* a Deacon, and *Luthers* Scholler; who in the yeare 1523. returning from *Wittemberg* to his own Countrey, became acquainted with *Laurence Andrewes* Archdeacon of *Stronghen*, an ambitious man; the Bishop of that See dying, *Laurence Andrewes* pretended, and failed of the Bishoprick, which was given to another, farre inferiour to him, in his owne opinion. *Olaus Peters* tooke this occasion to make him a Lutheran, and declare to him, that all Christians were Priests by Baptisme, and that there was no difference between a Priest, and a Bishop, but the revenues. Whereupon they both declared their errour to *Gustavus* King of Swethland, which he approved of as advantagious to that poore Crowne. Therefore he declared to all his Subjects, as a learned Scholler of *Luthers* teaching, that Priesthood and Episcopacy were but formalities, and privileges depending upon the Prince his will and favour; and that it was his pleasure to take all their authority and lands into his owne hands: he did not onely deprive the Bishops of their dignities and revenues, but imprisoned them all, because they opposed the change of Religion, and their owne destruction. Whereby we may perceive, that poverty and covetousnesse in a King, and ambition

tion in a Subject, was the ground of Swethlands Reformation.

7 In the yeare 1537. *Iohn Bugenhagius*, who had beene a religious Prieſt, put *Chriſtierne* the Third King of *Denmarke* in minde, of what advantages his Neighbour *Guſtavus* had made of *Luthers* Doctrine; and he upon the ſame grounds followed ſo meane an example, depoſing, and impriſoning all the Biſhops of his Kingdome, who were but ſeven; and made *Iohn Bugenhagius* Pope of his Northerne climat, becauſe he gave him authority to name ſeven *Superintendents* that ſucceeded in the Biſhops Seas, but not in their ordination, or revenues, which were forfeited to the Crowne, and was the greateſt fault that the King found in Catholick-Religion. Its great pitty that ſo many millions of ſoules doe periſh through the coveteouſneſſe of thoſe two Northerne Princes; but the people may curſe their Anceſtors as much as their Kings, who did not attempt the innovation of Religion, before they felt the pulſe of their Subjects conſciences, and perceived their ſoules to be as full of vice, as their Countrey is of pitch and tarre, and as diſpoſed for hereſy and hell, as their woods are for fire. *Luther* the Incendiary of all theſe Countries, lived untill the yeare 1546. and died at *Iſleb* (where he was borne) the 18. of February betweene two and three in the morning, after that he had feaſted himſelfe and beene very merry that ſame night: in the houſe of his death he pronounced theſe words to his Diſciples: *Pray for our Lord God, and his Ghoſpel; that it may have good ſucceſſe; becauſe the Counſell of Trent, and the abo-*

abominable Pope are great enemies. Whether this blasphemy proceeded from Atheisme, or drunkenesse, let Protestants determine; my opinion is, that *Luther* was both Atheist and Drunkard, though Lutherans call him the Saint and Prophet of Germany, notwithstanding that they acknowledge his last prayer to be the aforesaid blasphemy. But now let us goe to the branches of his pretended Reformation.

Iustus Ionas de morte Lutheri.

SECT. II.

Of Anabaptisme.

1 IN the yeare 1523. *Nicholas Stork*, one of *Luthers* Schollers, saw no reason why he might not invent a new Religion, as well as his Master; and at length resolved to goe to *Switzerland*, where by counterfeiting revelations communicated to him by Saint *Michael* the Archangel, he gained much credit amongst the simple people, and perswaded them what he pleased, confirming his mad fancies with texts of Scripture fondly applyed, and by the Sermons of one *Thomas Muntzer*: from both these Apostles the Sect of *Anabaptists* had its beginning: their principall errour is grounded upon the words of our Saviour misinterpreted: *Whosoever will believe, and be baptised, shall be saved.* Therefore (say they) children ought not to be baptised before they come to yeares of discretion, and capacity of beliefe; or at least they ought to be rebaptised: whereas it is cleare by the Scripture, and not onely by the practise

ctiſe of the Church in all ages, that children ought to be baptiſed, ſeeing they are reaſonable Creatures, becauſe *Chriſt* commanded his Diſciples to baptiſe all Creatures; but the continuall tradition is that, whereby this errour hath beene, and muſt be confuted, which is the beſt explication of doubtfull texts of Scripture, as *Oecolampadius* (who formerly rejected Tradition as Roman ſuperſtition) was forced to confeſſe, when he diſputed with the *Anabaptiſts* at this very time in *Switzerland*; from whence they were baniſhed by proclamation, for their Doctrine againſt the obedience due to civill Magiſtrats, and many other mad fancies, whereby they practiſed bloody practiſes upon others, and even upon themſelves; they were divided into many Countreys and Sects, and in few yeares had more then 44. different Religions, as *Sebaſtian Francus* doth teſtify in his hiſtory, and is very credible, becauſe they are a people much given to believe dreames, and to take fancies for revelations. None is more dangerous, then that aſſurance they pretend to have of themſelves alone being Saints, and the elect of God, excluding all other men not onely from heaven, but even from all right to lands or inheritances here upon earth, according to the Doctrine of their booke which they intitle *Reſtitution*, compoſed at *Munſter*, when their Prophets and Kings did domineere in that City; *Iohn Matthews* gave himſelfe out ſometimes for *Moyſes*, ſometimes for *Enoch*, and celebrated a Synod at *Amſterdam*, breathed the ſpirit upon his twelve Apoſtles, and ſent them to preach his Ghoſpel to the

Lindan. in Dubit. Praetool. Methon. Hiſt. Anabap. lib. 5.

the world; whereof some repented their madnesse, others were punished, and himselfe was killed at *Munster* his royall Seate.

2 But after him succeeded for Prophet and King of the Anabaptists in the same City, *Iohn Bowld* a Taylor, or Botcher of *Leyden* in Holland; he assumed the title of *Rex justitiæ hujus mundi, King of justice of this World*; and because he was found in adultery with a Quean, he made a law of Poligamy, and married 16. whom he called Queenes: all this was pretended to be done by private inspiration from heaven, as also his Mission of 28. Apostles with as great power and authority, as his Predecessor had done in *Amsterdam*. But within a short time the Bishop of *Munster* besieged the Towne, and brought it to such streights, that all persons were starving; and because one of his Queenes told him, that she did not believe God would have men starve, and that he ought to distribute amongst them some of the aboundant provision which he kept in store, King *Bowld* beheaded her (by revelation also) in the market place with his owne hand, in presence of all his other Queenes, whom he commanded to celebrate her funeralls with a set dance, which himselfe led about the corps, inviting also the spectators to goe to it nimbly and merrily: but, alas, the poore people being all starved, were not able to stirre: at length the City was surrendred, and the fanatick King with his *Camerades* received due punishment. But after his death one *Iohn Cerdo* tooke the name of King, and was hanged at *Brussells*; the same doome had another

another at *Mastrike*, whose name was *Cornelius Apleman*. The last King of this mad Tribe was one *John Williams*, who had at once 20. wives, and wore by his side the great *Gedeons* sword, sent to him from heaven, as he gave out: he exhorted his Subjects, and Brethren the Anabaptists, to looke upon all other Nations and Religions, as the *Israelits* did upon the *Chananeans*, and others of the land of promise: but at length he was burnt in *Cleve* an. 1580.

3 This Sect of Don *Quixotes* is not like to spread much, because their Tenets are inconsistent with government. Their Kingdome at the present is said to be *Ireland*, from whence they have driven the Nobility, and Gentry of that miserable Countrey: they have not as yet any King *of justice*, but they erected a *Court of justice*, wherein it is said, (how truly I knowe not) they were most criminall that had greatest estates. This I heare credibly reported by many, even by some moderate Protestants, that the first who suffered death by that Court, was a man of as cleare a conscience and courage, as any of the three Nations ever afforded; his crime was, the signing of a warrant to hang a notorious and confessed *spye*. The *transplantation* also is to be an effect and marke of the Anabaptists Religion; but its thought that after they have extirpated the Irish Catholicks, they who governe in England, will take a course with those, whom now they employ, or permit as instruments to civilise that Nation, by wholy extirpating the Natives, whom they despaire to make Hereticks. But there is a God, and providence.

Mr. Walter Bagnal.

SECT.

SECT. III.

Of Zwinglianiſme.

1 NO ſooner were the Anabaptiſts baniſhed from Switzerland, but that Countrey was infected with the Sect of the Sacramentaries, introduced by *Zwinglius*, *Carolſtadius* and *Oecolampadius*; who having gained ſome credit by diſputing with the Anabaptiſts, made uſe of it to plant another hereſy, differing from that of *Luther* in the point of *Chriſts* reall preſence in the Sacrament, which he alwayes maintained, though he denied *Tranſubſtantiation*. *Zwinglius* was borne in Switzerland, and had beene a Paſtor, or Pariſh Prieſt, firſt in *Glarone*, and afterwards in *Znrike*: he was very luxurious, and to avoid many women, he tyed himſelfe to one, after he was a Prieſt, meerly out of his inclination to continency, as he would make the world believe in his admonition to the Helvetian Commonwealth fol. 119. *We have proved that the Weakneſſe of our fleſh hath beene the cauſe of our often ſhamefull falling* &c. Some are of opinion that he begunne his Sect a yeare before *Luther* an. 1516. if ſo, his Church muſt take place in the Devils proceſſion and way to hell: but it was not embraced untill the yeare 1525. the 13. of April, on that very day that the Catholick Church did ſolemnize the myſtery of the reall preſence.

2 The ground of this hereſy is acknowledged by *Zwinglius* himſelfe to be no other but a dream, which

which he relateth in this manner: „When the „13. of April drew neare (I tell the truth, and my „conſcience compelleth me to utter what the „Lord beſtowed upon me) me thought, as I was „aſleepe, that I was againe diſputing with the „Scribe (*he meaneth one of the Senat of Zurike that „had ſhamefully confuted him in publike*) and my „mouth ſo ſtopped, that I was not able to ſpeake, „and ſuddainly there ſeemed an admoniſher to be „preſent with me, (*ater fuerit, an albus, nihil remi-„ni*) whether he were black, or white (*that is, a „good or bad ſpirit*) I remember not, which ſaid, „Why doeſt thou not anſwer him that which is „written Exod. 12. * *Eſt enim phaſe, id eſt, tranſitus.* „For it is the Paſchal, which is the paſſeover of „the Lord. Whereupon I afterwards conſidered „the place, and thereof before the whole Con-„gregation preached, which Sermon when it „was heard, drew away all miſt. Becauſe the Catholick Cantons did not embrace this diſtracted braines dreames as the true ſenſe of Ghoſpel, which the devill had dictated, they were ſo vexed, and exaſperated by the Proteſtants, that they were forced to take armes, and in one of their victories *Zwinglius* was mortally wounded, and burnt alive as an obſtinate heretick, and perturber of the Commonwealth. Some write as a great miracle, that his heart reſiſted the flames; it may paſſe for a *Proteſtant miracle*, that the moſt hard, and maſſy part of mans fleſh, ſhould not be as ſoone conſumed as the reſt. Such a miracle, to my knowledge, happened of late to the heart of an infamous malefactor burnt at *Gant*; and ſuch another

Zwingl. tom. 2. in lib. de ſubſid. Euchar. fol. 294.

* Bellarmine anſwers this weake objection *tom. 3. de Euchar. lib. 1. c. 11.*

another doth *Plutarch* recount of *Pyrrhus* his toe, which was not consumed by the fire that burnt his body. Yet none can deny it was a cleare miracle, that Doctor *Iohn Traverse* his three fingers (which he did shew to the Judge at the barre, when he asked him whether he writ the booke for which he was condemned, in defence of the Popes supremacy, answering that those three fingers writ it) should not be burnt, when his hand was cut of, and all consumed by the fire, the three fingers onely excepted, notwithstanding that they were often cast into the flames. This was a Catholick miracle.

Harpsfeld. Dialog. 6. cap. 44. Florim. Raym. de orig. hæres. & alij.

3 *Carolstadius* was Archdeacon of *Wittenberg*, and had the honour to conferre the degree of *Doctor* upon *Martin Luther*, to whom he adhered in the beginning of his Reformation; but afterwards denying the reall presence, he was so persecuted by *Luther*, that he was forced to retire to a village, and gaine his living by cutting wood, and selling fagots, a dangerous occupation for an Heretick, if it were in *Spaine*, or *Italy*, where his fuel would be applied to his owne use. At length being weary of that life, he cast himselfe into *Zwinglius* his hands, and opinions. He is said to be the first Priest that married; to celebrate his Nuptials with greater solemnity, he writ to a Nobleman his neighbour, desiring him to send him some *venison*, and the Nobleman, very discreetly, sent him the head of an asse well dressed, and baked, for a buck: the mistake was not perceived, untill the yong couple had eaten so much of the supposed venison, that they fell to pick crummes,

and

and at length to picke the aſſes eares, to their great confuſion, laughter of the company, and extraordinary contentment of him that ſent the preſent, good enough for ſo ſacrilegious a feaſt and ſolemnity. The Lutheran writers ſay, that *Carolſtadius* in his laſt Sermon did ſee the Devill, who came to applaude his Doctrine; and three dayes after being ſick, he came to fetch his perſon: the Sacramentarians deny this ſtory; but Catholicks believe that he is gone to the Devill, though they will not diſpute whether the Devill came to ſee him in his laſt Sermon or ſickneſſe.

4 *Oecolampadius* was a Prieſt, and a Monke of Saint *Brigits* order, infamous for being convinced of ſo notorious lyes in his writings. He married a woman that was thought to have murthered him, but others write that his friends injured the woman by caſting this aſperſion upon her, and that he was ſtrangled by the Devill: its certaine he was found unexpectedly dead in his bed at *Baſile*, where he is enterred with this Epitaph, *Auctor Euangelicæ doctrinæ in hac urbe, & Templi ejus verus Epiſcopus.* Theſe are the Apoſtles of all who deny the reall preſence. They were ſo vaine and ambitious of being eſteemed Authors of new Religions, that though all three agreed in the ſubſtance of their errour, yet every one would needs maintaine it upon a different word and ground, from the reſt. *Carolſtadius* denyed the reall preſence, becauſe he ſaid, that the word, *Hoc*, *This*, was not referred by *Chriſt* our Saviour to what he had in his hands, but onely to himſelfe

as sitting at the table. *Zwinglius* laid hold of the word *Est, is*, and interpreted it, *significat, signifieth* my body, thrusting into the very text *signifieth*, and taking out *is*. *Oecolampadius* grounded his fantasticall errour upon the word *Corpus, Body*, which he interpreted *figura corporis, a figure of the body*, not according to the language of *Tertullian*, but as if the *figure* did exclude the *reality* of a body, contrary to *Tertullians* phrase and doctrine, as *Pamelius* in his Comments upon him, doth plainely shew by many examples. Thus we see, how three *Sycophants* have rendred to their followers the words of God not onely inefficacious, but wholly unsignificant; and how the most absurd dreames of a distempered braine worke upon simple people: and how apt Polititians are to worke their ends with these mad fancies, my Reader may see in the Protector *Seamour*, who brought into England this Zwinglian Religion, and I will declare, when I speake of the English Church in *Edward* the Sixth his time.

SECT. IV.

Of Calvinisme.

1 THe Sect whereof Princes can make least advantage, is this which now I am to describe; because it was invented by *Calvin* to make himself Prince of Geneva; and not to humor Monarchs; he being confined to a towne, where popular government prevailed, & to which at length he accommodated his discipline, contrary to his owne

owne inclination, and first designe. *Iohn Calvin* therefore, meanly borne in *Noyon* of *Picardy*, hearing how many of his ranke had made fortunes by inventing new Religions, and how easy it was to apply texts of Scripture to humane fancies, resolved to follow the steps of *Luther*, *Zuinglius*, and others, especially after that he despaired to satisfie his ambition amongst the Catholick Clergy, being branded with an infamous marke for Sodomy in his owne Countrey; a truth so undeniable, that his great friend and champion *Whitaker*, speaking in his defence against learned and eloquent *Campian*, who in his ten Reasons termed *Calvin*, *stigmaticus perfuga*, a *branded spirit*, gives this witty and pious answer, *si stigmaticus fuit, fuit etiam Paulus, fuerunt alij.* It was never heard that Saint *Paul* was branded with an infamous marke before; and if *Whitaker* means not to disfame Saint *Paul* by making him as infamous as *Calvin*, but onely compares the signes of *Christs* wounds which he had in his his body, to *Calvins* marke, he gaines nothing by his evasion, but rather augments his malice and blasphemy. *Calvins* first Master in heresy was *Melchior Wolmar* a German Lutheran, though others attribute this honour to one *Robert*, his owne kinsman. Being suspected of heresy, he retired to *Angolesme*, where he went by the name of *Deparcan*, and there remained three yeares, studying hereticall bookes, out of which he copied his Institutions, and the greatest part out of the workes of *Melanchton* and *Hyperius Saxonius*; yet *Westphalus* the Lutheran saith, he stole all from *Oecolampadius* its certaine

Whitak. answ to Campians reasons, printed 1582. fol. 74.

he never learnt Divinity in any Schoole; such as it was, either he ſtole from others, or had it by private inſpiration from his Maſter the Devill. He communicated his erroneous opinions to *Lewis Tilius* a Canon of *Angoleſme*, and his ſingular benefactor; who liked well of them, but deſired *Calvin* to accompany him to Germany, and there they both would conferre with the Authors themſelves of ſo new Doctrine. *Tilius* was recalled from his way both to Germany and to Hell, by a brother of his, called *Iohn*, of no ſmall accompt in the Court of France; but *Calvin* went on his journey, and remained in Germany, waiting upon one *Rufus*, his Countreyman, and a perverſe heretike, by whoſe meanes he became acquainted with all the German Reformers.

2 Having by his conference with many, dived into the ground of their errours, and reſolved to follow the *Zwinglian* Doctrine, though not altogether; his thoughts now were buſied to finde out a place, where he might with ſecurity divulge his hereſy, without being ſubordinate to any other heretike, or Reformation. He fixed upon *Ferrara* in Italy, but could not long remaine, notwithſtanding that the Dutcheſſe (the French Kings ſiſter) did incline to protect him. At *Liege* he was refuſed entertainment, and ſo was forced to returne into France, and live privatly at *Poitiers*. It happened that walking there in a garden, he fell into diſcourſe of the new Religions with ſome more curious, then learned: the queſtion was, whether *Luther* his opinion was more tolerable in matter of the *Sacrament*, then

that

that of *Zwinglius*. *Calvin* laid hold of this opportunity to declare his owne, condemning both the former. He affirmed that *Christ* was not realy present in the Sacrament as *Luther* imagined. neither was he realy absent, as *Zwinglius* pretended; that there was a meane betweene both assertions, and that was, *to be present by faith or by a pledge*; a poore one, God knowes, if it be onely a morsell of bread, and a cup of wine. Its better take *Christ* at his word, then rely upon *Calvins* pledge. Neither himselfe, nor any of his Disciples could hitherto speake sense, when they declared their sense and Doctrine in this particular: and no mervaile, seeing there can be no sense in a meane betweene two contradictions; for, either *Christ* is realy present in the Sacrament, or he is not realy present; whether the reality of his presence be after a spirituall, or corporall manner, is not the question; a spirituall presence is as reall, as a corporall. To say that *Christs* body and bloud is not realy in the Sacrament by themselves, but onely by our faith, is as much as to say, that they are not there, though we believe they are; which is not Catholick and true faith, because we are mistaken. However this nonsense served *Calvins* turne, because it was a new *Chimæra*, and much applauded by his first foure Disciples, *Anthony Duguius*, *Philip Veronius*, *Albert Babinot*, and *Iohn Vernovius*, to whom he infused his spirit, and sent them to preach his Doctrine in divers parts of France, and distribute his fantasticall communion. But when it came to his eares, that some who denyed the reall presence, were cruelly tormented, and put

to death in *Paris*, he thought fit to retire to his old Master *Rufus*, and partake with him of the Queene of *Navars* protection; resolved not to suffer that Martyrdome, to which he had so devoutly and earnestly exhorted others.

3 After some time he parted with *Rufus*, and repaired to *Basile*, where he published his Institutions in French, that at least the language might incline ignorant people to believe that the worke was his owne. In the beginning of his booke he put a fiery sword with this *Motto*, *Non veni pacem mittere, sed gladium*; *I come not with peace, but with the sword.* Never was the designe or effect of any booke better expressed; there is not a Countrey where it was received, that felt not the sad effects of warre, fire, and sword, being as inconsistent with peace and obedience to the Prince, or Magistrate, as with Catholick Religion. It teacheth Subjects not onely to rebell, but also to spit in the faces of their Soveraignes, in case they oppose *Calvins* Doctrine, or discipline.

Calvin. in 5. Daniel.

4 In the yeare 1535. in the moneth of August, the Citty of Geneva revolted from the Catholick Church, their lawfull Prince, and Bishop, banishing him and his Clergy. The Ringleader of all this mischiefe was one *William Farellus*, a Frenchman by birth, a Jew by descent, and an Heretick by profession. The instrument whereby he effected this worke, was *Amicus Perrinus*, a man of great power in Geneva, and Captaine of the *Militia*, so bitter an enemy to Priests, and the Masse, that he commanded the Altar stone of the Cathedrall Church to be carried out of Towne, and laid in that

that infamous place where malefactors were accustomed to be executed, that it might be stained with base bloud of theeves and murtherers: but God permitted that *Perrinus* himselfe should be the first diabolicall sacrifice offered upon the Altar stone which he had prepared for others; upon which he was beheaded at *Calvins* instance, because he opposed his discipline and ambition, though the pretext was a pretended conspiracy intended by *Perrinus* (as *Calvin* said) against all the French fugitives that retired to *Geneva*, to enjoy the liberty of their errours, and learne *Calvins* new Doctrine, who had beene some time before called thither by some friends that lived in the Citty. But being proud, and forcing his discipline upon the people, both he and *Farellus* were banished from *Geneva* in the yeare 1538. *Calvin* retired to *Stratzburg*, where first he taught a Schoole, and afterwards tooke upon him the care of a Church, which the Magistrate granted to the French Hereticks. Here he tooke to wife an Anabaptists widdowe, and though I have nothing to say against his marriage, because I doe not read that ever he received holy Orders, notwithstanding that he had two benefices conferred upon him when he was yong; yet much is writ by others of his dishoneſt life; the Lord of *Fallarie* his wife was forced to goe live at *Lausanna*, to be rid of *Calvins* importunity, and adulterous attempts: the Lady of *Mongu* was not so honest, she left her husband at *Lausanna*, and lived incontinently with *Calvin* at *Geneva*.

5 During his banishment, his friends were ye-

ry earneſt with the Magiſtrate for his returne, which was not onely permitted, but decreed, and he invited ſolemnly by the Senate, not doubting by his meanes and credit amongſt new Sectaries, to ſtrengthen much their petty Commonwealth of *Geneva*. But *Calvin* knowing how much they imagined it was their intereſt to have him, refuſed to come, if both Magiſtrate and Paſtors would not be ſolemnly ſworne to obſerve that forme of diſcipline which he would eſtabliſh. The civill regiment of that Towne was popular, and the ſpirituall government, at that time, was at the diſcretion of their Paſtors; it was not for his purpoſe to be at the mercy of either Layty, or Clergy; neither could his ambition and pride brooke any ſuch ſubjection. Wherefore after they had taken the oath which he exacted, ſeeing it was impoſſible to make himſelfe Biſhop (the very name being odious, and the reality much more in *Geneva*, having annexed to it an abſolute dominion over that State) he framed his diſcipline to the humour of the people in outward ſhew, making it plauſible by compoſing his Eccleſiaſticall Court, or Conſiſtory of lay Elders, double in number to the Miniſters; whereby all would be at his owne diſpoſall; becauſe the *Elders*, though more in number, were changed every yeare, and would not dare to oppoſe the Miniſters that continued in office, and theſe were all his owne Creatures; ſo that all ſerved for nothing in the Conſiſtory, but to countenance and put in execution *Calvins* decrees. He ſate in his Eccleſiaſticall Court more abſolute then any Po-

Hooker in his Preface of Eccleſ. Policy.

pe,

pe, having no rule to be guided by, but his owne fancy, and any text of Scripture which he pleaſed to accommodate to it, the private ſpirit being ſufficient ground for the moſt impertinent and abſurd application.

6 It is the opinion of many that *Calvin* was a more politike heretike then *Luther*, and that he ſhewed it in his Religion and diſcipline. It is certaine that *Luther* was more learned, and more reſolute then *Calvin*; who, if the truth were knowne, did but ſteale from *Luther*, even his private ſpirit, to which *Luther* and all Proteſtants recurre, when they are preſſed with evidence contradicting their errours. His doctrine of denying the reall preſence, and his making worſhip of Images idolatry, he tooke from *Zwinglius*, and his *Camerades*; ſo that all conſidered, we finde, that *Calvin* had but very little, or nothing of his owne in his Religion, but his diſcipline. The reaſon why *Calvin* rejected all ceremonies in his Church, was *Luthers* ill ſucceſſe in admitting and framing ſome. This mad fellow tooke upon himſelfe the authority which he denyed to the Catholick Church, compoſing a Maſſe and ceremonies of his owne, but ſoone repented his folly, when he peruſed *Iodocus Clictoveus* his booke confuting his fond preſumption, to which *Luther* could never anſwer. This made *Calvin* ſo great an enemy of Eccleſiaſticall ceremonies.

7 Though he hated ceremonies, he coveted miracles, becauſe they are neceſſary to make a new ſenſe of Scripture, and a new private ſpirit prudently credible: his bare word was not a ſufficient

ficient testimony of the truth, without some supernaturall and visible signe to confirme it. *Calvin* therefore persuaded one *Brullen* a Frenchman of his owne Sect in *Geneva*, to feigne himselfe dead, and when he would bid him rise in confirmation of his Religion, spirit, and discipline, to obey, and tell the spectators newes of the other world. The agreement was made, *Brullen* was to have so much money, his wife gave her consent, because she was poore, and they communicated the matter to her, it being impossible to conceale it from her knowledge. To be briefe, the supposed death of *Brullen* was published, and none lamented it more then *Calvin*, considering the distresse of his wife, and family. Out of meere compassion he repaires to the house, declaring the affliction of his spirit to all who met him, but withall giving them hopes of a miracle, whereby the sanctity of his owne life, doctrine, and discipline might be made evident. As soone as he fixed his eyes upon the supposed dead Corps, he lifted them up to the Lord, and desired his faithfull brethren to joyne with him in prayer, that God might command *Brullen* his soule returne to his body, and *Calvin* naming him, bid him rise, and declare to all present, Gods sense of his doctrine and discipline. The wife seeing her husband did not rise, and that really he had signes of death in his face, drew nearer, and by experience found that *Brullen* was dead indeed. Whereupon she cryed aloud, and declared to all the people the story, accusing *Calvin* of being not onely an Impostor, but a murtherer: both he and his friends sneackt

Bolsec c.11.
Lang c.13.

sneakt away, and never afterwards attempted to worke miracles, which now he hated as much as ceremonies. Such another miracle doe we read of *Cyrola* the Arrian, who by touching the eyes of one who feigned himselfe blinde, was realy made blinde by that hereticall hand; but *Eugenius* the Catholick Bishop of *Carthage*, restored him his sight againe, by making the signe of the crosse upon his eyes. These Hereticks were rather *Cheates*, then *Politicians*; weake policy doth betray it selfe at length, and when it is applyed to the discredit of the true Religion, and establishment of heresie, God is so much concerned in the discovery of these petty plots and tricks, that its impossible they should have any effect. The Lutherans did so laugh at *Calvin* for this successe, that neither himselfe, nor his Disciples could abide to heare the word *miracle* pronounced. *Greg. Tur. 2. hist. 3.*

8 The Calvinists had no other way to stop their adversaries mouthes, but by casting in their teeth the onely miracle, which *Luther* attempted to worke. A poore woman was brought to *Wittemberg*, to be dispossessed by him; *Martin* refused to intermedle in the matter, being fearfull of the successe. But perceiving that his backwardnesse made others forward in censuring, and contemning both in his person and doctrine, he resolved to venter and try what his exorcismes, lately composed by himselfe, would be able to doe. The man was led to the Vestiary of the Parish Church; thither repaired *Luther* accompanied with his disciple *Staphylus*, who writ this story: and begunne in a grave and severe tone, to command *Staphylus in prodro. apol. 2. Genebr. Chronol. lib. 4. in Paul. Sur. in Comment.*

mand and threaten the Devill, who laught at *Martins* folly and impudence, seeming to say, How now friend? Are we not better acquainted then so? Doest thou imagine to conquer me with the armes I put into thy hands? The Devill might lay claime to *Luthers* exorcismes, as well as to his doctrine in other points, which himselfe acknowledgeth to have learnt of the Devill, and to have eaten a bushell of salt in his company. We may judge what a ridiculous object it is, to see a Protestant Minister exorcise, or pretend to performe any Ecclesiasticall function, or ceremony, when *Martin Luther*, the Apostle of Protestancy, looked so absurdly and despicably in the Devills eyes, that instead of being exorcised, he did exorcise *Martin*, and did so fright him, that he attempted to leape out at the window, the doore being made fast by the Devills art, untill at length *Staphilus*, who had more courage, broke open the dore with a hatchet, but was almost stifled for his paines, with a most abominable sent, occasioned by *Luthers* feare. Hereticks may counterfeit miracles, but never worke any in confirmation of that doctrine wherein they differ from the Roman Catholick Church: in confirmation of our Tenets against Hereticks we have continuall miracles, and we read of Jewes that escaped dangers, and Devills, by making the signe of the Crosse; and though Protestants should doe the same in confirmation of the Trinity, or any other *Tenet* of Catholicks, that would favour *Protestancy* no more then *Iudaisme*. As for the Kings of Englands gift in curing the Kings evill (if any such

Luther. de Missa angulari, & Sacerdotum consecrat.

ſuch thing there be) every ſeventh ſonne hath the ſame (as many ſay) or other as extraordinary privileges; and if it be a ſupernaturall miracle, they owe that grace to Saint *Edward* the Confeſſor, a known Roman Catholick, to whom, and not to their owne merits, or Proteſtant Religion, they muſt attribute all their cures.

Calvin dyed in the yeare 1564. the 27. of May in Geneva, invoking the Devill, blaſpheming God, curſing himſelfe, his ſtudies writings, doctrine, and diſcipline, as *Hierom Bolſee* his owne Scholler, and many more his domeſticks and friends teſtify; though *Beza*, who never told truth, affirmes, that he delivered his ſoule in peace. I am ſure his Sect (which is more violent, then politick) hath occaſioned ſo many warres and rebellions, that Calviniſt Princes doe not deſire to make their Subjects of their owne Religion.

Laing. Franc. Balduinus; Claudius Sanctius. Guiliel. Lindanus. Hoſius. Florim. Prateol. Reſcius, & alij, de morte Calvini.

SECT. V.

Of the Reformation in Holland, and the other united Provinces.

1 IN the yeare 1565. the Hereticks of France ſollicited their brethren in the Low Countries to a rebellion, and Reformation, for, theſe two ſiſters goe alwayes together. The Prince of *Orange* tooke this opportunity, and adviſed the malcontents to ſend Agents to King *Philip* the II. humbly deſiring his Majeſty would be pleaſed, to recall his Fathers ſevere Lawes againſt novelties in

in Religion, and that Cardinal *Granvile*, and the Spaniſh garriſons might be removed out of the Netherlands. The prudent King, not doubting that to grant this, was to betray himſelfe and his poſterity, and beſtowe his inheritance upon rebells, declared, that he would give as little encouragement to new Religions, as *Charles* the V. his Father. Whereupon *Henry Bredenrod*, *Lewis of Naſſau*, *Orange* his brother, and others of the Nobility, headed the Hereticks, who profaned Churches, ſackt Monaſteries, abuſed the Clergy and Religious, and trampled under their feet the Bleſſed Sacrament of the Altar. Neare *Ruremond* they were cutting in pieces Saint *Anthonies* image, and going to burne it, on a ſuddaine all were toucht with wild fire, and dyed the next day. They rooke *Antwerpe*, then *Orange* declared himſelfe for them, and withall Governour of that famous and rich City.

Lind. de fug. idol.

2 Before the Hereticks had committed theſe outrages, they made a proceſſion in *Bruſſells*, wherein every one carried a *medall* hanging upon his breſt, with King *Philips* image on the one ſide, and on the other, two hands joyned, with a beggars wallet, with this motto, *Fidi Regi uſque ad biſaccium*. In this manner they preſented themſelves to *Margaret of Parma*, that then governed the Low Countries for her Brother; at which ſight when her Highneſſe ſeemed to be frighted, the Earle of *Barlamont*, a zealous Catholick, told her, that nothing was to be feared from ſuch *Geuſes*, which is a word of contempt in *Wallon*, and ſignifies, *Vagabond Beggars*. This was the occaſion

Surius in Comment. Schardius in veb. geſt. ſub Maximil. Belcar. lib. 30. & alij.

where-

whereby the Hereticks of the Netherlands came to have ſo honourable a denomination, as their brethren the *Hugonots* in France. The Catholicks, to be diſcerned from Hereticks, or *Geuſes*, wore alſo medalls about their necks, or tyed to their beads, with the Image of *Chriſt* our Saviour on the one ſide, and on the other, his bleſſed Mother. If Hereticks thought it was a profeſſion of fidelity, and devotion in themſelves to their King, to weare and worſhip his image, I ſee no reaſon why they ſhould finde fault with Catholicks, for wearing medalls, or worſhipping the images of *Chriſt*, his Mother, and Saints. I am ſure we meane better to God in doing it, then they did to their King, when they were called *Geuſes*. The King of Spaine was not jealous that they would rebell with his image, or make it King, there was no danger of ſuch a foppery. Its a foppery and madneſſe in Hereticks, to imagine, that God is jealous of Catholicks worſhipping his owne, or his ſervants images; and as for the pretended danger of *Idolatry*, it is no greater, then that which the *Geuſes* did incurre of ſetting up their medalls for their King, or Earle of Flanders. The difference betweene our medalls, and theirs, is, that ours is a profeſſion of love, reſpect, and devotion, which we beare to God and his Saints, becauſe they are his ſervants: theirs was a pretext of treachery, and rebellion againſt their Soveraigne, who was as farre from their hearts and affections, as his image was neare their breſts.

3 There was never any Prince that did more

to

to humour his Subjects, then *Philip* the Second did for his in the Low Countries. First, he removed from thence the Duke of *Alba*, because he was thought to be over severe, and sent in his place *Requesens*, one of a mild disposition. After whose death he was content to confirme the Governours, themselves had chosen, untill he was advertised, that the first act of their government, was a league made against the Spaniards at the instance of *Orange*; whose ambition could be satisfied with nothing, but the whole Countrey at his owne disposall: to which end he caused himselfe to be named *Admiral* of the Sea, turned *Don Iohn of Austria* out of the Countrey, had *Brabant* joyned to his government of *Holland* and *Zealand*; imprisoned the Duke of *Arschot*, and two Bishops, because they sent for *Mathias* the Archduke, who being arrived, was but a cifer; *Orange* being named his Vicar, did governe all, and obtained liberty of conscience for the Hereticks in all the 17. Provinces, that thereby his friends and faction might encrease: after *Mathias* his departure, he sends for the Duke of *Anjou*, a cifer also, but thinking by his meanes to engage *France* in the quarrell, was content to let him have the title of Governour and Master, keeping all the power in his owne hands.

4 All those things were done by *Orange* with that ordinary and specious pretext of rebellion, the liberty of the *Subject*, and of conscience, whereby many Catholicks were deceived, and joyned with him and his Hereticks. But they, perceiving at length, that nothing would satisfy *Orange*,

Orange, and that he aymed at making himſelfe Maſter of his Confederats, and to that end promoted hereſy, thereby to engage the people more againſt their Catholick King & endeare them to himſelfe, and that many inſolences were committed by the *Geuſes*, and countenanced by their Protector *Orange*; *Hannonia*, *Artois*, and ſome other Provinces, declared againſt him, and his ambitious hereticall proceedings. The King alſo ſeeing that *Orange* would be contented with no leſſe, then the propriety and dominion of all the Low Countries, promiſed great rewards, by proclamation, to any perſon that would kill him. Whereupon in the yeare 1584. this Rebell was ſent to the other world by one *Gerard*, a *Burgundian*. If he had lived longer, perhaps the United Provinces had beene a Kingdome, not a Commonwealth: for its certaine, his deſigne and deſire was not to make them a free State, though he freed them from their obedience to the King of Spaine. And albeit by his policy he made them caſt of one yoke, he oppreſſed them with another, farre more intolerable, that is, with *hereſy*, whereby they became ſlaves to the Devill, and rebells againſt God, and the Church. Thus we ſee how the multitude hath beene miſled by one politick head, that concealed his ambition with the zeale of a new Religion, and the ancient liberties of his Nation.

SECT. VI.

Of the Proteſtant Church of England in King Edward the VI. his time.

1 ITs now time to drawe homeward, and examine whether the Proteſtant Church of England be alſo a branch of Policy. That luxury and coveteouſneſſe was the occaſion of denying the Popes juriſdiction and ſupremacy, is evident by our Chronicles in the life of *Henry* the VIII. who being weary of Queene *Catharine* of Spaine, and deſpairing of iſſue male by her, as alſo enamoured of *Anne Bullen*, deſired the Pope to declare null a marriage, that no perſon living called in queſtion for the ſpace of 20. yeares: but now forſooth, it was againſt Scripture, becauſe Saint *Iohn Baptiſt* told *Herod*, that *it was not lawfull for him, to keepe his brothers wife*, in the lifetime of his brother, and himſelfe being alſo married. If Prince *Arthur* were living, the text had made as much for *Henry* the VIII. as for *Herods* brother. Yet King *Henryes* tender conſcience could not be quiet, untill *Anne Bullen* were Queene of England, therefore he bribed Univerſities abroad, and threatned thoſe of his owne Kingdome, to the end they might ſubſcribe to his wicked paſſion; and becauſe the Pope refuſed to doe the ſame, *Henry* declared himſelfe Pope in his owne Dominions, and all others to be Traitors that refuſed to ſweare his ſupremacy. And becauſe many refuſed

Act of Parl. an. 1. Mariæ c. 1.

fused to damne their soules by knowne perjury, he tooke away their lives; amongst others that suffered death for refusing the oath, were two Cardinals, three Bishops, thirteen Abbots, Priors, Monkes, and Priests, five hundred. Archdeacons, fourteen. Canons, threescore. Doctors, fifty. Dukes, Marqueses, and Earles, with their children, twelve. Barons, and Knights, twenty nine. Gentlemen, three hundred thirty six. Citizens a hundred thirty foure. Women of quality, a hundred and ten. In this Ocean of innocent and noble bloud, was laid the first stone and fundation of the English Protestant Church; its no mervaile that it thrived no better.

David Cammer. Scot. lib. 4. c. 1.

2 Notwithstanding *Henry* the VIII. wickednesse, he never permitted any new Sects to be professed in England during his reigne, though many crept in by *Cranmers* negligence and connivance. In the latter end of his reigne, he felt the remorse of his guilty conscience, and did often resolve with himselfe to be reconciled to the Church of *Rome*, but knew not how it might be done with his honour, which he preferred before that of God, and the salvation of his soule, even in his last sickneese; for, sending to *Stephen Gardiner* Bishop of *Winchester* (who was the onely man that durst speake truth to the King) for his advice, he exhorted him to declare and recant his errour in Parliament, if God would give him life; if not, to testifie repentance with his hand and seale; assuring him, that God would accept his good will, if time were wanting to performe what he desired. This was resolved upon, but as

soone as *Gardiner* departed, he fell of from his pious resolution, and within a short time dyed, despairing of Gods mercy, because (quoth he) *I never spared man in my wrath, nor woman in my lust.* His last words were, *All is lost.* The greatest Policy and Majesty upon earth, comes at length to be nothing; and repentance differed, doth commonly end in despaire, and damnation.

3 To King *Henry* the VIII. succeeded in his Kingdome, and Headship of the Church, his sonne *Edward* the VI. a child of 9. yeares old. His tender age was a faire oportunity for heresy, and policy to conspire against Catholick Religion, which had never beene suppressed in England untill that time. His Uncle and Protector *Seamor* declared himselfe a *Zwinglian*, and established that Sect in England by Act of Parliament; but could not exclude the name of *Bishops*, that had beene so much reverenced in the Nation since it was converted to Christianity, though they looked upon the Ordination both of Priests, and Bishops, as upon a superstition of *Rome*, and a badge of *Antichrist*. Witnesse their translating in the *Bible*, *Ordination by imposition of hands*, (as Saint *Hierome*, and all the Fathers doe the word Χειροτονία) *Ordination by election*; and for the word *Priest*, they alwayes translated *Elder*; for *Priesthood*, *Eldership*. *Cranmer* Archbishop of *Canterbury*, who ought to have opposed these wicked practises, did accommodate himselfe to the times, and prevailing party: in King *Henryes* time he writ a booke in defence of the *reall presence*, and now in King *Edwards* time, he writ another against it; both which

D. Greg. Martin in his Discovery of the corruptions of holy Scriptures by English Sectaries, chap. 6.

which bookes Biſhop *Bonner* of *London* produced to his face, when *Cranmer* and *Ridley* were ſitting in judgement againſt him, to deprive him of his Biſhoprick. *Fox pag. 1200. col. 1. num. 2. Perſons cap. 7. num. 32.*

4 After that the *Zwinglian* Clergy of England had corrupted Scripture, and wreſted both words and ſenſe to their owne hereticall and mad fancies, they compoſed their book of *Common prayer*, and inſtituted a new forme of making Prieſts and Biſhops, which was rather a declaration and proteſtation againſt holy Orders, then a manifeſtation of the Ordainers power and intention, or of the effects of that Sacrament. Its a received principle amongſt all men who knowe any thing, that a Biſhop or Prieſt cannot be validly conſecrated without words involving the name, or at leaſt the particular power and authority of a Biſhop, or Prieſt; in the Engliſh forme of Ordination the names are not mentioned, and the power or authority is not ſo much as inſinuated. The power, and authority of a *Prieſt*, muſt involve power to make *Chriſts* Body and Bloud really preſent, as our Engliſh Proteſtant Doctors now confeſſe, (whether with or without *Tranſubſtantiation*, is not the controverſy) let them examine whether any ſuch power be mentioned in their forme, which is this: *Receive the holy Ghoſt, Whoſe ſinnes thou doeſt forgive, they are forgiven; and Whoſe ſinnes thou doeſt retaine, they are retained; and be thou a faithfull Diſpenſer of the Word of God, and his holy Sacraments, in the name of the Father, and of the Sonne, and of the holy Ghoſt.* To *diſpenſe*, or *miniſter* the Sacraments, come farre ſhort of declaring power to con- Engliſh Rituall printed at London 1607.

consecrate the elements, or make present *Christs* Body. *Deacons* did minister and dispense the Body of *Christ* to the people in ancient times, but were never thought to have power to consecrate, or make present *Christs* Body and Bloud. They have no reason to cite *Santa Clara* in their behalf, I knowe not his intention, but I am sure his words favour not their Ordination, and much lesse these of *Innocent* the IV. *Sufficeret Ordinatori dicere, sis Sacerdos, vel alia aquipollentia: Be thou a Priest, or some words equivalent*: but they who blotted the word *Priest* out of Scripture, never thought to make use of it in the forme of their Ordination; and they who denyed the reall presence, were farre from expressing in their forme of making Priests, any power to consecrate, or make present *Christs* Body and Bloud, in the Sacrament and Sacrifice of the Altar.

Franc. à S. Clara in exposit. paraphr. Confess. Anglic. artic. 36.

5 Their forme of making Bishops is no lesse deficient then the former. The words are: *Take the holy Ghost, and remember that thou stirre up the grace of God which is in thee by imposition of hands, for God hath not given us the spirit of feare, but of power, love, and soberness.* This advertisement of Saint *Paul* to *Timothy*, after he had made him Bishop, doth suppose, and not give the Order of Episcopacy; it is an admonition to exercise the function, and not the ordination it selfe, because it doth not declare in particular the name or authority of a Bishop: *Take the holy Ghost*, is said to Priests, as well as to Bishops; and the spirit of love, power, and soberness, is communicated also by Priesthood. Here is nothing peculiar to Epi-

2. ad Tim. 1.

Epiſcopall Ordination. But the truth is, the Zwinglian Church of England that compoſed theſe formes, made no difference betweene a *Biſhop*, a *Prieſt*, and a *Chriſtian*, becauſe that was the current Doctrine in all reformed Churches in thoſe dayes, and particularly in the Zwinglian; a Prieſt, or a Biſhop was he that was appointed by the Congregation to preach their Ghoſpel; it was but an extrinſecall denomination, a meere formality taken from the will of the faithfull brethren, and from a ſquare *cap*, and a linnen *rochet*. This is made evident by the example of *Iohn Hooper*, who could never be diſpenſed withall by *Cranmer*, and *Ridley*, in the cap and rochet, when he was to be made Biſhop of *Gloceſter*, though they never troubled him with impoſition of hands, or ordination. *I cannot tell* (ſaith *Fox*) *What ſiniſter and unlucky contention, concerning the ordaining and conſecration of Biſhops, and of their apparrell, With other like trifles, began to diſturb the good and lucky beginning of this godly Biſhop &c. In concluſion he Was faine to agree to this condition, that ſometimes he ſhould in his ſermons ſhew himſelfe apparailed as the other Biſhops Were. His upper garment Was a long ſcarlet ſhymar downe to the foote: and under that a White linnen rochet, that covered all his ſhoulders. Vpon his head he had a geometricall or mathematicall cap, that is, a foure ſquared cap, With foure angles, dividing the Whole World into foure parts, albeit his head Was Round.* You may perceive by this, how little they valued Ordination in King *Edwards* dayes; all their care was, that the appearance and exteriour formality of a Biſhop, ſhould be maintai-

See the 23. of the 39. articles of the Church of England.

Pag. 1366.

ned, because that would maintaine them, and keepe them in possession of the Bishops revenues, and of a place in the upper House of Parliament. All was policy, there was nothing of Religion.

6 They tooke as little care of Priesthood, as of Episcopacy, which you may gather also out of Pag.1456. *Fox* his Calendar. *Doctor* Ridley (saith he) *that Worthy Bishop of London, called* John Bradford *to take the degree of Deacon, according to the order that then was in the Church of England; but for that this order was not without some such abuse, as to the which* Bradford *would not consent, the Bishop then was content to order him Deacon without any abuse, even as he desired.* So that you may guesse how all Protestants were ordered not onely in King *Edwards* reigne, but also in his Fathers *Henry* the VIII. seeing Ordination was not urged, but given to every man in the forme that he desired. And this is the reason why most Writers say, that all who were Hereticks in King *Henry* his time, and are pretended to be ordained Bishops in the latter end of his reigne, as *Barlow*, and some Suffragans were really never ordained, because Ordination did not agree with their spirit, and was contrary to their inclination, and to the Tenets and practise of all Churches pretending Reformation. *Fox* also tells us of one *Robert Drakes*, made Deacon by Doctor *Taylor of Hadley*, who was no Bishop, and afterwards was admitted Minister of Gods Words and Sacraments, by *Cranmer* and *Ridley*, not after the order then in force, but after such order as was after established; every one

was

was ordained as he deſired. And as for *Iohn Bradford*, after his Deaconſhip, he was immediatly without any other orders, made Prebend and Preacher of Saint *Paules*, where *ſharply* (ſaith *Fox*) *he opened and reproved ſinne, ſweetly he preached Chriſt crucified, pithily he impugned hereſies and errours, earneſtly he perſwaded to good life.* And all this you muſt knowe was performed with one onely yeares ſtudy in *Cambridge*, *Bradford* having beene all his life before a ſerving man. None that will read what we have ſaid of this Zwinglian Clergy, can admire, that in Queene *Maries* reigne all King *Edward* the VI. Biſhops were declared no Biſhops, both in the ſpirituall and temporall Courts; and therefore all Leaſes made by them as Biſhops were not available. Its very like the Judges informed themſelves of the matter of the fact, before they pronounced the ſenteuce; and if Proteſtants have no exceptions againſt the ſentence of Queen *Maries* Courts, but the Catholick Religion of the Judges, how can themſelves expect to be heard, or credited in any matter of fact or faith, that concerns Roman Catholicks?

Brookes novell caſes. *Placito*, 463. *fol.* 101. printed at London 1604.

7 This politike Religion and lay Clergy was baniſhed out of England by Queene *Mary*, after the death of her brother King *Edward*; many of the chiefe pillars thereof were burnt as obſtinate Hereticks, according to the ancient Lawes of Chriſtian Emperours, and Kings of England; others to eſcape the fire, paſſed over the Seas to *Germany*, the native ſoile of their errours. No ſooner were they arrived to *Frankford*, but *Calvin* pretended a right in them, as agreeing with his Doctri-

Doctrine, though they would not admit his Discipline, and therefore he writ to *Knox* and *Whittingham*: *In Anglicana Liturgia, qualem describitis, multas video fuisse tolerabiles ineptias. I see that in the English forme of Service, as you describe it, there were many tolerable fooleries.* „Many there were (saith „my Protestant Author) and that of the learnedst „of those that then departed the Realme, as Do„ctor *Cox*, Doctor *Horne*, Master *Iewell*, with „sundry others, who perceiving the tricks of „that Discipline, did utterly dislike it. So as when „they came afterwards to *Frankford*, they wholy „insisted upon the platforme of England; and in „short time obtaining of the Magistrats the use „thereof, they did choose either Doctor *Cox*, or „Doctor *Horne*, (as I guesse) or some such other „as had beene of speciall account in King E„*dwards* time, to be (as it were) their Superin„tendent. Now we see clearly how the English Ordination was not in those dayes by *imposition of hands*, but by *election*, according to their translation of Scripture; and how the *Congregation* did make their Bishops; for they translate also in their Bible *Superintendent* for *Bishop*. Why should any rationall man doubt, but that the very same men, who without any Episcopall consecration made a Bishop in *Frankford*, wold doe the same in the *Nags-head* at *London*? *Iewell*, *Horne*, *Cox*, and the rest at *Frankford*, were the first pretended Bishops of England in Queene *Elizabeths* reigne. But of this more hereafter in the ensuing Section.

Calvin. ep. 200. ad Knox.

The survay of the pretended holy Discipline, printed an 1593. pag 46.

SECT

SECT. VII.

Of the Engliſh Proteſtant Church in Queene Elizabeths *reigne.*

1 IF ever Policy was transformed into Religion, it was by Queene *Elizabeth*, and thoſe who favoured her illegitimacy againſt the knowne right of *Mary Steward* to the Crowne of England. It was as evident that ſhe was right heire, as it was that *Henry* the VIII. could not have two lawfull wives at once, and in the firſt yeare of Queene *Maries* reigne, it was declared by Act of Parliament, that Queene *Catharine* was lawfull to King *Henry*, and conſequently *Anne Bullen* could not be, during her life, and Queene *Elizabeth* muſt needs be a baſtard. *Cecil*, and others, whoſe fortunes were to be built upon the ruine of the ancient Religion and Nobility, perſwaded the Queene, that her ſecurity was not conſiſtent with the Popes ſupremacy and authority in her Dominions; therefore it was neceſſary to declare her ſelfe a Proteſtant and ſupreme Governeſſe of *Chriſts* Church. She followed his advice, and tooke the ſpirituall government ſo vainely upon her, that ſhe viſited Dioceſſes, invented new Ceremonies, rejected what ſhe pleaſed of the old, reprehended Preachers in their very Sermons, and, which is moſt ridiculous of all, conſecrated with her faire hands Maſter *Whitgift* pretended Archbiſhop of *Canterbury*, if they both be not very

very much wronged by persons of integrity, that related the story as a most certaine truth to *Fitz Herbert*, a man well knowne for his profound judgement, great learning, and solid vertue. We may believe without the least note of credulity, what he printed *an.* 1612. after setting downe this story of a reformed Ordination, related by *Scherer.*

Scherer. postilla de sanct. conc. 1. de S. Steph.

A few yeares since, not farre from Vienna, *a certaine noble woman did call the Master of her children to the office of a Preacher, or Minister; and did order, and consecrate him by the imposition of her hands, and of her apron, which she did use instead of a stole.*

Fitz Herbert in the Preface to Persons dis cussion of Master Barlowes answer, *in fine.*

„Whether any such imposition of hands, aprons, „or Kyrtles, were used to the first Prelates by „Queene *Elizabeth* (saith *Fitz Herbert*) I knowe „not; but I have beene credibly informed, that „Master *Whitgift* would not be Bishop of *Canter-* „*bury*, untill he had kneeled downe, and the „Queene had laid her hands on his head, by „which I suppose *ex opere operato* he received „no grace. According to Protestant principles Queene *Elizabeth* might, and ought to ordaine Bishops, seeing she was baptised, and Ordination is but Baptisme in their Religion. Let not our moderne Protestants censure Master *Whitgift*, he understood the grounds of Reformation, and their practise also in those dayes, better then any that now will condemne his receiving Ordination by imposition of Queene *Elizabeths* gracious hands: if she was Pope, why could she not give orders, and consecrate Archbishops?

2 The change of Religion which the Queene made in England, was by corrupting most of the Nobi-

Nobility, though I belive more of them stood for the Catholick Faith then the Earle of *Shrewsbury*, and Viscount *Montacute*: I admire how *Camden* saith, that onely a *Talbot*, and a *Browne*, opposed the intended Reformation; whereas all other Authors affirme, that Catholick Religion was cast by one onely voice, or three at most. Its certaine that all the Bishops did their duty in defending the true Faith, and that many of the Nobility were perverted by the Duke of *Norfolke*, and the Earle of *Arundell*. One of 14. Bishops that were in Parliament, of whom there was an opinion of sanctity; when he perceived how flexible many of the Lords were to the Queenes desires in changing the ancient Faith, and establishing Protestancy, uttered these terrible words: *The curse of God, and of mine, fall upon your selves, and your posterity, which will be destroyed by this very Religion that ye have voted for this day.* Whether this was a prophecy, or no, I will not dispute, but what the Bishop foretold, is now visible to the whole world. There is not upon the face of the earth a more contemptible generation of men, then the English Nobility at this present. One simple Souldiour, or *Read-coate*, is sufficient to keepe them all in awe, and three or foure Troopers may disarme three hundred, and be more uncivill if they please. If Catholick Religion had stood, the Nobility had never fallen from their ancient splendour, they had beene as famous abroad, and beloved at home, as their renowned Ancestors, who were all Roman Catholicks. Policy never thrives long against Religion, and fortunes built upon the ruines

Camd. in Eliz.

ruines of the Church, seldome descend to the fourth generation, and often vanish away from the first. The Duke of *Norfolk*, head of our Parliament Polititians, that gathered votes for the Queene and Protestancy, lost his head upon a block, when it was thought he was in hopes to have it crowned, by marrying the Queene of *Scotland*. Many others of the English Nobility, and Gentry, had the same unfortunate end, and their posterity is like to continue that slavery, which for them hath beene purchased by their Grandsires at so deare a rate, as the exchange of Catholick Faith for Heresy. They may attribute their owne misery, and captivity, to the liberty which they gave in that fatall Parliament to the people, of interpreting Scripture as they should thinke fit. It was no lesse want of Policy, then Religion, not to stick to the old Roman infallibility, seeing they could not make their English Church infallible. The Popes supremacy, and infallibility, is not so prejudiciall to the world, as Hereticks pretend; it takes away all tyranny, and rebellion, that may be covered with a cloake of Religion, if both Prince and people will submit their judgements to his, who is an indifferent person. All England hath reason to curse Queene *Elizabeth*, and her first Parliament, for depriving them of so necessary a support of the Soveraignes authority, and the Nations liberty, as the Popes spirituall jurisdiction and authority.

3 After that the Catholick Religion was voted downe in Parliament, the Queene commanded that all the Catholick Bishops should be deposed,

poſed, he of *Landaffe* onely excepted (an old and ſimple man) becauſe he tooke the oath of ſupremacy, as ſome of the reſt had done in King *Henry* the VIII. his time; yet the Hereticks who were named to ſucceede in the other Biſhops Seas, could not prevaile with *Landaffe* to conſecrate them at the *Nags-head* in *Cheapſide*, where they appointed to meete him, and therefore they made uſe of *Scory*, who was never ordained Biſhop, though he bore the name in King *Edwards* reigne; kneeling before him, he laid the Bible upon their heads, or ſhoulders, and bid them riſe up, *and preach the Word of God ſincearly*. This is ſo evident a truth that for the ſpace of 50. yeares, no Proteſtant durſt contradict it, nothing being more common in England, as hath beene lately demonſtrated in a booke called *A Treatiſe of the Nature of Catholick Faith, and Hereſy*, to which I remit the Reader; where he will ſee, how the Proteſtant Miniſters abuſe the world with cheating tricks, and falſe records, to cry downe this moſt certaine ſtory. The Biſhops named by the Queene, were *Parker* for Canterbury, *Grindal* for London, *Horne* for Wincheſter, and *Iewell* for Salſbury, beſides many others; who were all, or moſt of them at Franckford in Queene *Maryes* time, and there named a Superintendent, or Biſhop of the Engliſh Church by election of the Congregation, without conſecration: perhaps inſtead of impoſition of hands, they touched his head, or ſhoulder, with the Bible, as *Scory* did to *Parker*, and the reſt, at their meeting or Congregation in the *Nags-head* Taverne.

Sacrobo-ſco, Fitz Simons, Conſtable, Champney, Fitz Herbert in his Preface to F. Perſons, and many others with Harding, and Stapleton.

4 And

4 And that the world may see how unnecessary they judged imposition of hands in Ordination, it will not be amisse to set downe the 23. of their 39. Protestant articles of Religion, composed by those very men, that met at the Nags head.

23. article of the English Religion.

It is not lawfull for any man to take upon him the office of publike preaching, or ministring the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to his worke by men, who have publike authority given unto them in the Congregation, to call and send Ministers into the Lords vineyard. Here is not a word of *Ordination*, or *consecration*, all is *election* and *Congregation*, *Church* is not named, because their meeting was not in a Church, but in the *Nags-head* Taverne. And that there may remaine no doubt of their intention and meaning, to exclude all visible signes and ceremonies, and consequently imposition of hands, as superfluous in Ordination either of Bishops, or Priests, they explaine themselves in the 25. article of their Religion in these words:

Article 25. of the 39. composed and agreed upon by the English Protestant Church 1562.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreame unction, are not to be counted for Sacraments of the Ghospel, being such as have growne partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptisme, and the Lords Supper, for that they have not any visible signe, or ceremony ordained of God. If God hath not ordained any visible signe, or ceremony for *Ordination*, according to the beliefe of *Parker*, and his *Nags-head* Congregation,

gation, you may be sure, they never troubled themselves with imposition of Episcopall hands; and that a knock of the Bible upon their heads, or shoulders, served their turne, especially being performed with so good a grace, and so great gravity, as *Scory* did in the Taverne, when he made them Bishops by giving *them authority to preach the Word of God sincearly*. This is the reason why they interpreted Saint *Paules* imposition of hands, and the Greeke word Χειροτονία, Ordination by election, as it was in the profane Court of *Athens*, whereas Saint *Hierom*, and all the Fathers declare it to be Ordination by imposition of hands. So would they also, if *Landaffe*, or any other Bishop had laid hands upon them.

See the Bible printed in London 1562. when the 39 articles were published by the *Nags-head* Clergy.

5 They corrupted Scripture in their translations, not onely to make good their *Nags-head* Ordination, but also to justify their keeping women, though some of them were Priests, and could not have wives, proving by Saint *Paules* words, that he had one himselfe. *Have not We power to lead about a Woman, a sister, as also the rest of the Apostles?* 1. Cor. 9. They translate, *Have not We power to lead about a Wife?* it being evident by the circumstances and the interpretation of all the Fathers, that *Wife* was not meant in that place by the Apostle, more then 1. Cor. 7. v. 1. *It is good for a man not to touch a Woman*, where they also translate *Woman*, and not *Wife*, the Greeke originall using the same word in both places. And to make us Catholicks *Idolaters*, these very *Nags-head* Ministers in the same yeare 1562. corrupt the Scripture 2. Cor. 6. *How agreeth the Temple of God with*

Idols? they translated and printed in their English Bible, *How agreeth the Temple of God with Images?* The same sincerity they practise in 1. Cor. 5. *If any that is called a brother be a fornicator, or covetous, or a server of Idols,* they print 1562. *or a Worshipper of Images.* But part of their wickednesse hath since beene corrected by their Protestant Brethren in later edition, being ashamed of so manifest knavery. And yet we must not thinke forsooth, that persons who wilfully corrupted Scripture, would forge records, to maintaine their *Nagshead* Consecration.

6 It were too tedious a businesse to specifie all their false and absurd translations, by which they brought the Word of God to be ridiculous amongst themselves. Priest, in their language is *Elder*; Church, *Synagogue*; Holy Ghost, *holy Wind*; soule, *Carcasse*; Christ, *anointed*; Lord, *Baal*; Eucharist, *Thanksgiving*; Baptisme, *Washing*; Hell, *grave*; Devill, *Slanderer*; Beelzebub, *Lord of a flye*; Angells, *Messengers*. So that an exhortation to devotion in the Protestant Scripture language, will move men more to laughter, then to piety; whereas in the Catholick Translation, and phrase, it moves to compunction. Suppose a Catholick Priest should exhort the people thus: I who am your Priest, placed in the Church by the holy Ghost, for the feeding of your soules, doe denounce unto you in the name of Christ our Lord, that unlesse ye come to the holy Eucharist with more devotion, and performe better your promises made to God in Baptisme, ye shall be condemned body and soule to hell, and your portion

portion ſhall be with the Devills, I ſay with *Beelzebub*, and his Angells. This exhortation in the Proteſtant language of Scripture goes very abſurdly. Let us ſuppoſe therefore that a yong ſpruce Proteſtant Miniſter ſhould ſtep up to the pulpit, and repeate the Prieſts exhortation in his owne phraſe, thus: *I that am your Elder, placed in this Synagogue by the holy Wind, for the feeding of your carcaſſes, doe denounce unto you in the name of the anointed our Baal, that unleſſe ye come to the holy thanksgiving with more devotion, and performe better your promiſes made to God in waſhing, ye ſhall be condemned body and carcaſſe to the grave, and your portion ſhall be with the Slanderers, I ſay with the Lord of a ſtye, and his Meſſengers.* Doctor Reynolds reprehenſions of Whitaker.

7 Theſe wicked men did not onely corrupt the Scripture, but alſo the Councells and Fathers, as you may ſee objected to them in their owne life time, and evidently demonſtrated by Doctor *Harding* in his *Detection of ſundry foule errours* againſt Maſter *Iewell*, and Doctor *Stapletons Counterblaſt* againſt *Horne*. It is a very certaine ſtory, that one of *Iewells* Chaplins was converted to the Catholick Faith, by overſeeing the print of his bookes, and putting him in minde of a notorious miſtake, which *Iewell* laught at, and would not have it corrected, ſaying, that amongſt a thouſand Readers, not one would trouble himſelfe with examining the text of Saint *Auguſtin* which he had corrupted. An ancient and learned man, yet living, hath informed me of the manner of this Maſter *Iewells* death, which he had from one that was preſent. Being preaching falſe doctrine

ctrine in the pulpit, on a ſuddaine he became ſpeechleſſe; carried out of the Church, he recovered ſtrength, the uſe of his toungue; but returning to the pulpit, his ſpeech failed him the ſecond time: returning the third time to preach, he never ſpoke word more, and was carried into a Catholick Gentlemans houſe, his great friend, and old acquaintance, who perceiving that *Iewell* had not loſt his ſenſes with his ſpeech, ſent for pen, inke, and paper, put the dying man in minde of Gods mercy, deſired him not to deſpaire of it, and to recant his hereſy, and his ſeducing of the ſimple people, contrary to his owne conſcience. *Iewell* tooke the pen, and he writ theſe words: *I am ſorry for the many falſifications I have made both of Scripture and Fathers*: with that the pen fell out of his hand, and he expired. Theſe are our Proteſtant Euangeliſts and Biſhops.

8 As for their inferiour Clergy, I will give you a briefe Catalogue made by that famous Doctor *Stapleton*, who lived in thoſe times. „And „wherein I pray you (ſaith he) reſteth a great „part of your new Clergy, but in butchers, coo- „kes, catchpoules, and coblers, diers, and daw- „bers, fellons carrying their marke in their „hand inſtead of a ſhaven crowne, fiſhermen, „gunners, harpers, inkeepers, merchants, and ma- „riners, netmakers, potters, potycaries, and por- „ters of Belingſgate, pinners, pedlers, ruffling „ruffins, ſadlers, ſheermen, and ſheaperds, tan- „ners, tilers, tinkers, trumpeters, weavers, *Whe-* „*rymen* &c. This rable rout of meane and infamous perſons did caſt ſo foule an aſperſion upon our

Counterblaſt lib. 4. num. 481. printed an. 1567.

our Protestant Clergy, that, even to this day, the most ordinary Citizens thinke their family disgraced, when any of their neerest kindred become Ministers, though they be in a most certaine way to the best preferments; an evident argument, that either their function is but a meere mockery, or that their layty hath no Religion; I attribute this contempt to a malediction of God, that hangs over the heads of false Preachers, unsent, uncalled, unconsecrated; as on the other side it must be a blessing of God, that in the Roman Catholick Church, Priests, and Religious, are more esteemed for their function and profession, then for their abilities and quality, be they never so great; notwithstanding that in all Countreys, many of the best Nobility, and Gentry, consecrate themselves to God in a religious and ecclesiasticall state of life, a thing so rare amongst Hereticks, that when they come to Catholick Kingdomes, they are apt to mistake, and talke of Priests and Friers, as they did at home of their owne *Nags-head* Ministers: but I hope they will learne good manners, how obstinate soever they remaine in their errours.

9 The triumphant Protestant Church doth not a little resemble their militant described by *Stapleton*. Whosoever will peruse *Fox* his *Acts*, *Monuments*, and *Calendar*, with *Persons* his Annotations, may easily discerne what great difference there is betweene Protestant and Catholick Saints, their miracles and ours. The Protestant Legend, and Martyrologe, is stuffed onely with tinkers, coblers, butchers, taylors, and their prat-

ling wives, put to death in Queene *Maries* reigne, by vertue of the ancient Lawes of Christian Emperours and Kings of England, such as are yet in force against the Jewes: but Queene *Elizabeth* made new Lawes against Catholicks, and put them to death for not embracing a new heresy, for which her selfe would have beene burnt in any Christian Countrey few yeares before, if she had professed the same doctrine that now she imposed upon others. That you may gueesse at their Saints by their miracles, I will give you a sight of two propheticall and miraculous visions, described by honest *Iohn Fox* in this manner. The Friday night before Master *Rough* Minister of the Congregation in London (who was a Dominican Friar in Scotland) was taken, being in his bed, he dreamed that he saw two of the guard, leading to prison *Cuthbert Simpson* Deacon of the said Congregation. Whereupon being sore troubled, he awaked, and called his wife, saying, *Kate strike light, for I am much troubled with my brother Cuthbert this night.* When she had so done, he gave himselfe to read on his booke. And then feeling sleepe to come upon him, he put out the candle, and so gave himselfe to rest againe; but being a sleepe, he dreamed the like dreame, and awaking therewith, said, *O Kate, my brother Cuthbert is gone.* And so they lighted a candle, and rose. This is one miracle which *Fox* recounteth.

Fox pag. 1843. See Persons his third part of the three Conversions of England, cap. 7. n. 62.

10 Now shall you heare another miracle of *Simpson* himselfe, set downe also in *Fox* his owne words. The day before *Simpson* was condemned (saith he) *Cloney* the keeper of his prison being gone

Fox pag. 1844.

gone forth, about eleven of the clock towards midnight, *Cuthbert Simpſon* (whether in a ſlumber, or being awaked I cannot ſay) heard one coming in, firſt opening the outward dore, then the ſecond, after the third, and ſo looking in to the ſaid *Cuthbert*, having no candle, nor toarch that he could ſee, but giving a brightneſſe and light moſt comfortable and joyfull to his heart, ſaying *Ha* unto him, and ſo departed againe. Who it was, he could not tell, neither dare I define, ſaith *Fox*. But I dare ſay it was *Cloney* the keeper, that came to watch his priſoner with a light in his hand; or perhaps the Proteſtant Deacon dreamed, or fancied in the darke that one came in, and ſaid *Ha* unto him, which may paſſe for a Proteſtant ſupernaturall viſion and miracle. *Fox* maketh a long diſcourſe why the dreame of a married Friar, and the imagination of *Simpſon* the Deacon, ought to be looked upon, and believed as miraculous; and would have all Catholick viſions miſtruſted and rejected, though never ſo authentically related, or recorded.

11 But the greateſt miracle of the Engliſh Proteſtant Church, was Queene *Elizabeth* her ſelfe, that embrued her cruell hands in the royall bloud of *Mary Steward*, lawfull heire to the Crowne of England: this Engliſh *Iezabel* not content to uſurpe the Kingdome, deprived her alſo of her life, and put to death many noble perſons, that by their innocent bloud ſhe might colour her ſupremacy and baſtardy. I will not relate what others write of her life and manners, for honour of the Engliſh Nation: her miracles were, to have rai-

sed upstarts and hereticks from nothing, and annihilated the ancient Nobility, and Gentry, that continued Catholicks, contrary to her penall Lawes and Statutes. In the beginning of her reigne was celebrated that venerable Synod of Nags-head Ministers, and reverend coblers, tinkers &c. wherein the Protestant Creed of 39. articles was coyned, the greatest part whereof consists in not believing, and declaring against the Catholick Religion. As her Majesty lived betweene *Maid* and *Wife*, so did her Protestant Church florish betweene *hauke* and *buzard*, betweene *Calvin* and *Luthers* Reformation. Its strange to see, how even to this day, Protestant Ministers doe extoll this Queene, as if she were the patterne of Religion and chastity. They are beholding to her for their Ordination, which she made good and valid by her supreme authority, notwithstanding any matter or nullity of forme to the contrary; as you may see by an Act of Parliament, in the 8. yeare of her reigne, which relates to the Records of her Letters Patents, but not to any of her Bishops consecration at *Lambeth*, as our *Nags-head* Ministers would faine make poore seduced soules believe, and cite for a witnesse of the solemne Ordination of *Parker* at *Lambeth*, so honourable a person as *Charles Howard* Earle of *Nottingham*, and Lord Admiral of England; but they durst not name him in *Masons* first edition, because he was then living, and would have contradicted so notorious an untruth: eight or nine yeares after, in the second edition, they name this noble person, (when he was dead) and yet not as an eye witnesse

Act of Parliam. 8. Eliz. 1.

neſſe of the imaginary Ordination, but as a gueſt at the banket. I doubt not but Maſter *Parker* might invite the Earle of *Nottingham* to dine with him at *Lambeth* many times, eſpecially if he was his kinſman, as *Maſons* pretends; but its evident he never aſſiſted at his conſecration, if his Lorſhip was not at the *Nags-head* in *Cheapſide*, when *Scory* made him a Biſhop with a knock of his Proteſtant Bible, bidding him to *take authority to preach the Word of God ſincearly.*

SECT. VIII.

Of the Engliſh Proteſtant Church in King Iames *and his Sonnes reigne.*

KIng *Iames* had too much wit to be of *Calvins* Religion; though his education was committed to Calviniſts, he did perceive that it was not invented for the good of Princes, but rather for their ruine, and that petty Miniſters and poore Elders might beare the ſway in Chriſtian Commonwealths. Being called by the Engliſh Councell and Nobility to the poſſeſſion of that Crown which deſcended to him by the evident right of his mother *Mary Steward*, his firſt thoughts in England were bent againſt the Puritanicall diſcipline, as one who had beene ſufficiently diſciplined by the *Kirk* of Scotland. Therefore he commanded a Synod to be celebrated in *London*, wherein himſelfe was declared ſpirituall Head of the Church, and 141. Canons made for the ſuppreſſion

sion of *Puritanisme*; the Bible was corrected in such places onely as seemed to condemne the Puritanicall discipline and doctrine. *Traditiones* was translated *Tradition*, and not *Ordinances*, or *Documents*, as in Queene *Elizabeths* dayes; *Idols* were not translated *Images*, nor their worshippers *Idolaters*, as formerly. Χειροτονία was not interpreted now, *Ordination by election*, but *by imposition of hands*; because all this was necessary to confute Puritans. Yet all other corruptions that seemed to condemne Catholick Religion, were applauded as much as before in Queene *Elizabeths* reigne. Though *Hell* was not translated *grave*, nor *soule carcasse*, yet other devices were found to divert mens thoughts from a third place betweene heaven and hell; and therefore Saint *Peters* words wherein he declares that *Christs* soule did descend to *Limbus Patrum*, were translated thus, *Quickened by the spirit, by which also he went, and preached unto the spirits in prison &c.* whereas the true translation is, *Quickened*, or alive *in his spirit*, or soule, *in which spirit*, or soule, *he coming preached to them also that were in prison.*

1. Pet. 3. v. 18. 19.

Knot in his Protestaney condemned, pag. 89.

2 The new translation which King *Iames* caused to be made, was overseene, corrected, and altered by Doctor *Abbats* of *Canterbury*, and *Smith* of *Gloucester*, as Sir *Henry Savill* told Master *Richard Montague*, afterwards pretended Bishop of *Chichester* and of *Norwich*. For, Master *Montague* wondring that Sir *Henry* (to whose care was committed the translating of Saint *Peters* Epistles) would pervert the sense of the Apostle about *Christs descens into hell*; Sir *Henry* answered, that the forenamed

named Bishops corrupted, and altered the said Translation made by King *Iames* his order. This was to transforme the very Scripture into Policy, and slight both conscience and Religion. Let any sober person judge, how scrupulous would Master *Abbots* be, and the other pretended Bishops in his time, to forge and falsify *Masons* Records, to the end they might make good imposition of hands at *Lambeth*, when so impudently and wickedly they corrupted Gods Word, fearing that by force of the text, they should be forced to admit of *Limbus Patrum*, and from thence be lead into Purgatory; but none who dyes in the Protestant Religion, needs feare going thither. In the same Translation they have translated Gal. 5. 17. *The flesh lusteth against the spirit, so that ye cannot doe the things ye would*; whereas the Greeke and Latin is, *Ye doe not (de facto) the things ye would.* And to prove their heresy averring a necessity, and Divine precept for all persons to receive both kindes 1. Cor. 11. v. 27. they falsely translate thus, *Whosoever shall eate this bread, (and) drinke this cup of the Lord unworthily &c.* Whereas both in the Latin and Greeke it is, *Whosoever shall eate this bread, (or) drinke this chalice &c.* which disjunctive, *or*, cannot inferre the necessity of both kindes, as the conjunctive (*and*) might seeme to doe both here, and in other places, if by this they were not so clearly interpreted. And because the Protestant Clergy, even in King *Iames* and his Sonnes reigne, were loath to depart with their wives, though they pretended to be as true Priests as the Apostles, they did not correct the false translation

lation of 1.Cor.1. *Have not We power to lead about a Wife?* as if Saint *Paul* had one, and the rest of the Apostles; they notwithstanding put in King *Iames* his Translation *Woman* in the margen, but *Wife* remained in the text. They did not correct the corrupting of 2. Pet. 1. *Labour that by good Workes you make sure your vocation, and election:* they leave out *good Workes*, as they have done also in Queene *Elizabeths* translations, though it be in all the Latin and in the most authentike Greeke copies.

3 It were tedious to mention all the falsifications of the English translations of Scripture, and these I hope are sufficient to prove, that in King *Iames* and King *Charles* reigne, there was as little Religion in the Church of *England*, as in Queene *Elizabeths*. Scripture was made speake whatsoever Courtiors and Polititians fancied and desired. It was ridiculous to see how the Church did on a suddaine accommodate it selfe to the Court, and how *Bancroft* pretended Bishop of *London*, after of *Canterbury*, did write and preach for Episcopacy, as a distinct order of Priesthood, in King *Iames* his reigne, whereas a little before he answered Master *William Alabaster* (when he objected that no Bishop laid hands, or ordained *Parker* and his *Camerades*) *that a single Priest might ordaine Bishops in case of necessity.* Truly he was put to a necessity of giving this answer, because the Nags-head Ordination could not be contradicted, nor *Masons* forged Records produced.

Holiwood *lib. de investig Christi Ecclesiæ cap. 4.*

4 Before King *Iames* was in possession of the Crowne of England, he was engaged to many Princes

Princes that he would ease Catholicks by repealing the penall Lawes, and without doubt had performed, if he had not beene diverted from it by *Cecil*, and other upstarts and Polititians, whose intereſt was begunne and grounded upon hereſy, and the deſtruction of the ancient Nobility and Gentry of the Kingdome. There was a treaty of peace betweene him and the King of Spaine, whoſe Ambaſſadour in *London* had in his Inſtructions, to inſiſt upon liberty of conſcience for Catholicks, and the King was reſolved to grant it, rather then to breake of the treaty, and told *Cecil* ſo much; who undertooke to the King, that he would make peace with the Spaniard, without any obligation to favour Catholicks, adviſing his Majeſty to oblige his owne Subjects, and not to permit them to owe ſo great an obligation to the King of Spaine, or any other forreigne Prince. *Cecil* therefore deales with an Italian Politician, by whom the Spaniſh Ambaſſadour was to be adviſed in all his negotiation, and tells him that King *Iames*, and himſelfe alſo, were as willing to grant liberty of conſcience to Catholicks, as the Catholick King was earneſt in demanding it, becauſe it was not onely juſt, but convenient for the State, Catholicks being the fitteſt inſtruments to oppoſe Puritaniſme, which the King ſo much did feare and hate; therefore they ſhould have liberty of conſcience; but it was not convenient, or poſſible to article concerning any ſuch thing; becauſe the Kingdome would be offended, and the Subjects would owe the favour to the King of Spaine, not to their owne, who was

reſolved

resolved within a little time to repeale all penall Lawes. Whether the Italian believed *Cecil*, I knowe not, but its certaine that these two Politicians resolved, no mention should be made of Religion in the articles: notwithstanding King *Iames*, being of a gracious disposition, told *Cecil*, he would not persecute for conscience the Catholicks; and I believe, would have beene very moderate, if *Cecil* had not invented the Gunpouder treason plot. That *Cecil* was the contriver, or at least the fomenter of it, was testified by one of his owne domestick Gentlemen, who advertised a certaine Catholick his friend, by name Master *Buck*, two moneths before, of a wicked designe his Master had against Catholicks: one Master *Tresham*, and another Catholick, who were thought to have beene *Cecils* instruments in all this businesse, having accesse to him even at midnight, were sent to the Tower, and never seene afterwards, least they should tell tales; and its very certaine that *Percy*, and *Catesby* might have beene taken alive, when they were killed; but *Cecil* knew full well, that these two unfortunate Gentlemen would have related the story lesse to his owne advantage, then himselfe caused it to be published: therefore they were dispatched when they might have beene made prisoners, having no other weapons offensive, or defensive, but their swords.

5 This wicked plot of *Cecil* made the Catholicks so odious, that it was not in the Kings power to doe them his intended favour; yet whether it was, that he suspected *Cecils* knavery, or that he would

would not have the crime of few men attributed to their Religion, and to the multitude, he declared the innocency of both, and did not perſecute Catholicks as much as Proteſtants deſired; yet the barrells wherein the pouder was, are kept as reliques, and were often ſhewed to the King, and his poſterity, that they might not entertaine the leaſt thought of clemency towards Catholick Religion. There is not an ignorant Miniſter, or Tub-preacher, who doth not (when all other matter failes) remit his Auditors to the Gunpouder treaſon, and deſcribe theſe tubs very pathetically the onely reliques thought fit by them to be kept in memory. They might have kept other monuments of farre more barbarous, ſavage cruelty, whereunto none but themſelves can lay claime, practiſed by the French and Scotch *Hugenots*, ſo horridly foule and abominable, not onely to the thoughts, but eyes of men, that it is a ſhame to Chriſtianity, to ſee it degenerate by *hereſy*, to more ugly, enormous outrages, then ever humane nature could be tranſported into by the fury of *Paganiſme*. I forbeare the bloudy practiſes of England in Queene *Elizabeths* time, as not ſo barbarous in appearance, though more wicked in ſubſtance, as being exhibited by publick Magiſtrates under the colour of Law and pretext of peace of the Land; the ſtarving and racking of ſo many innocent, worthy, learned perſons; the tearing out of hearts and bowels in the publike view upon ſuborned teſtimonies of baſe, vagabond, perjured catchpoules, hired to ſweare what they and their hirers knew to be

falſe,

falſe, and all the world ſawe to be voyd of all ſignes of truth. But to returne to *Cecil*, the miſchiefe contrived by him, was imputed to men that had no more hand in the plot, then to diſſwade their penitents from it in confeſſion; the ſeale whereof is ſo ſacred, that it cannot be broken; which obligation of ſecrecy, is of greater aduantage to prevent treaſon, then if it were lawfull to revcale the miſchiefe imparted in that Sacrament, becauſe none will confeſſe a treaſon, that he thinks may be revealed; and by acquainting his Confeſſour with treacherous purpoſes, he may be diſſwaded from them, but not abſolved, unleſſe he doth promiſe to deſiſt, and heartily repent. It was foretold to *Cecil* that the hand of God would fall heavily upon him, and that he ſhould dye in a *ditch*, and be burried in a *dunghill*; a thing very unlikely to happen, all circumſtances conſidered, and yet it happened; for, being jealous of my Lord *Henry Howards* getting into the Kings favour, *Cecil* made ſuch haſt from the *Bath* to *London*, (notwithſtanding a troubleſome diſeaſe) that going to eaſe himſelfe in a ditch, there he dyed, and was afterwards burried in a Chappell, that himſelfe had built upon a dunghill. And thus a man raiſed from durt, came to be diſſolved into his owne element, and to reſt in his native ſoile. Not onely Catholicks, but Proteſtants, have reaſon to curſe the memory of this man, and his gunpouder plot; for, if Catholicks had beene countenanced, as King *Iames* intended, Puritans, and other Sectaries would never have had the power to bring his Sonnes head to the block, and the

Nation

Nation to ſo much bloudſhead. Let Polititians ſay what they pleaſe, there is no greater ſupport of Monarchy, then Catholick Religion.

6 Though in King *Iames* his time, Religion was ſquared to his Majeſties intereſt and inclination, but alwayes with ſome regard to that which had beene formerly profeſſed in Queene *Elizabeths* dayes, for feare of cauſing a diſtemper by a ſuddaine alteration; yet in King *Charles* his reigne, the Church of England came to that perfection, that it profeſſed no Religion at all. Proteſtants had beene ſo ſhamefully beaten from all their negative articles, and lurking holes, by Catholick Divines, that they were forced to doe what petty Princes are accuſtomed, when they are oppreſſed, and overpowred by great Monarchs confining with their Eſtates; now they ſide with *France*, now with *Spaine*, becauſe they are not able to ſtand upon their owne legs. When the petty Church of England cannot defend it ſelfe againſt Catholick arguments, then they ſide with Puritans, or any others, that will take them into protection; and when Puritans, and other Hereticks reject them, then they pretend to be the ſame thing with us, and goe by the name of *Catholicks*, which becommeth them as ill, and no leſſe ridiculouſly, then Spaniſh attire doth a Frenchman. The title of *ſupreme Head of the Church*, ſo ſpiritualized in Queene *Elizabeths*, that ſhe diſpenſed with all invalidities of Ordination, and in King *Iames*, that he diſpenſed with *Abbats* of Canterbury his *irregularity*, (when ſhooting at a *Buck*, he killed a man) was in King *Charles*

his dayes limited onely to temporall affaires, and all spirituall functions declared to be out of the *Supremacies* reach and element. But rather then it shall be restored back againe to the Pope, some of their chiefe Doctors bestow it upon the Sea of Saint *David*, or some other Welch Bishoprick, by reason of their obstinacy against Saint *Augustin* the Apostle of the Saxons, who commanded the ancient Brittans to accommodate themselves to the Roman Church in celebrating Easter, wherein alone they differed from it. And the maine argument now alleaged for the old *Brittans*, or *Welchmens* independency of the Sea of *Rome*, is a Welch proverbe, which for my ignorance of the language I cannot explaine, but onely assure you, that it was no more then a Welch proverbe, and in all likelyhood of late date since the beginning of moderne heresies.

7 Other Doctors of the English Church thinking it more for their honour and interest, to have an independent Patriarch rather at *Canterbury*, then in *Wales*, were eager to comply with Master *Lauds* ambition, by whom they might be exempted from dependence of *Rome*, (whence for themselves they could expect no preferment) and exalted above the despicable and miserable tribe of Puritanicall pensionary Ministers. Whereupon they framed a new *Idea* of a Nationall Faith, as we see of Nationall fashions, endeavouring to perswade the ignorant, that a Nationall Synod of *England* alone, was sufficient to frame a Faith, and to shew the way for English men to take, in their journey to heaven: but this appearing

ing ridiculous, that *Faith* being universall to mankinde, should be shaped to the severall fashions, fancies, customes, and interests of different Nations, they were forced, for meere shame, to appeale to *Oecumenicall* or universall Councells; yet finding themselves in many of them plainely condemned, they appealed to the foure first; not as discovering in them any more ground of assurance, then in others following, but because they treated of matters that are not disputed in these times, or at least amongst such as they regard. For, in those time, there was no man so fond, or foolish, as to call our present controversies in question. But upon further instance made against them, that *Christ* had left meanes to confute errours emergent in ages following, as well as in former; and consequently it being no lesse possible that *Luther*, *Calvin*, *Tindal*, and *Fox*, might as well broach Heretick doctrines, as *Arrius*, *Eutyches*, *Eunomius*, and *Nestor*, they were forced to admit the necessity of generall Councells in these our present and future ages. Whereupon seeing themselves engaged to fall under the Censure of the Councells of *Lateran* and *Trent*, which were as universall as by all humane industry could possibly (considering the circumstances of time) be procured, and were as universally accepted (as to points of doctrine) as can be required, and with much lesse opposition, then some of the first foure, which Protestants themselves are pleased to accept of; there was no other remedy left to shuune their returning to *Rome*, (where they knew there was more wit, then to trust men of

no Religion in Ecclesiasticall government) but to frame a *Chimæra* of a Councell morally impossible, consisting of a joynt Assembly of those *Patriarchs*, and subordinate Churches, which for their long education in confessed heresy, and strict subjection to the Turkes tyranny, (a jealous enemy of Christian Assemblies) were sure never to be got together; in the meane time (which time they confided would serve their turne) they perswaded the people to a superficiall acquiescence in the publick government, and thereby in themselves, without any regard to the substance of interiour intellectuall Faith and submission of judgement, whereupon the worke of our salvation is built.

8 They were no lesse cautious in avoyding the Censure of generall Councells, then in determining that Doctrine which they pretended might onely be censured, being resolved to have two strings to their bowe. Upon this score they admit, and absurdly apply the distinction of articles of Christian Religion into *fundamentall*, and *not fundamentall*; and to call that alone a *fundamentall* article of Faith, which no Heretick ever denyed. Whosoever (say they) doth confesse, that *IESVS* is the Sonne of God, is a Catholick, and hath as much Faith as is necessary for salvation, provided he doth professe to believe the Apostles and *Athanasian Creed*, which he may interpret as he thinks most for his conveniency. As for all other articles of Faith controverted betweene the Roman Catholick Church, and Sectaries, they looke upon them, as we Catholicks doe upon

on some schoole speculations, rather impertinent then profitable, or necessary. Hence you may gather, that the Protestant Church of England is more beholding to their Neighbours for the little they yet retaine of Christian Religion, then to their owne Doctors and Preachers; the multitude and consent of believers in some generall points of Christianity, is the motive of their beliefe, and therefore its meerly historicall, grounded upon humane persuasion, and not upon supernaturall inspiration. If Protestants had conversed as frequently and familiarly with Turkes, and Jewes, as with Christians, the mysteries of the Trinity and Incarnation would be esteemed no more necessary, or fundamentall, then that of Transubstantiation. Truly *Mahomets* story of his familiar commerce with the holy Ghost in the shape of a *Dove*, is every jot as probable, as *Luthers* extraordinary vocation to reforme the Doctrine of the Church, or *Calvins* fantasticall private spirit; and would be no lesse credited by Protestants, if to them it were as frequently and advantagiously recounted: they would content themselves with believing, that there is but one God, Creator, and Remunerator of mankinde.

9 This want of supernaturall Faith, and Christian Religion, was not discovered by many, who were much taken with the exteriour formalities and splendour of the English Protestant Church, which looked as fresh and faire as the aples of *Sodoms* and *Gomorrha*, though in the inside all was trash and ashes; it was a well adorned sepulchre of dead soules, without Faith, stuffed with stink-

ing Atheisticall principles, and abominable corruptions; the Court seemed to be zealous for the Church, and the Church for the Court, but neither for God and true Religion; policy and ignorance had the greatest share in their designes and decrees. Heresy being thus raised to its greatest height, and most part of the English Protestant Doctors being of no Religion at all, it was time for Gods vengeance to fall upon their Church, which in King *Charles* his reigne was but a fancy of Christianity, indifferent for all heresies, and in that sense onely, *Catholick*, or universall, it was an *olla podrida* of all errours, a politick corporation of University men, that pretended a neutrality of Religion, by applying absurdly their distinction of fundamentall and not fundamentall articles of Faith. Finally it was a *phantasma*, or Ghost of Reformation, that a distance seemed nothing, but when men drew neare, and examined its principles, it was found to be nothing but weake policy, and obstinate heresy, almost degenerated into manifest Atheisme.

SECT. IX.

Of the Kirk of Scotland.

1 OF all Princes none ought to be more lamented for the heresy they have fallen into, then the Kings of *Scotland*; others perverted their Subjects by policy, persecution, and ill example; but the Subjects of Scotland persecuted their Soveraignes for Catholick Religion, and made

made their young King sweare to maintaine heresy, before he had discretion to know what they imposed upon him and his posterity. King *Iames* the V. of Scotland was so zealous a Catholick, that in the yeare 1527. he commanded a kinsman of his owne, *Patrick Hamilton* by name, to be burnt in Saint *Andrews*, for his obstinacy and heresy. And in the yeare 1533. called a Parliament, wherein he declared his resolution to live and dye in the Roman Catholick Faith, and obedience to the Sea Apostolick, as all his Ancestours had done, since Christianity was professed in that Kingdome. The three States of Scotland swore the same, Acts of Parliament were made against all novelties in Religion, and to prevent them, it was commanded that none of the ignorant and vulgar sort should read the Scripture falsely translated into English, but that all should be contented to heare the Word of God from the mouth of their Doctors and Pastors, according to the institution of *Christ*, and the continuall practise of his Church. *Leslæus lib. 9.*

2 In the yeare 1539. a Canon regular, two Dominicans, one Franciscan, and some seculars, were burnt for obstinate Hereticks, some recanted their errours, others were banished. But *George Buchanan*, a Franciscan Apostata, escaped out of prison, as himselfe relates, though he conceales the cause of his imprisonment, which was not onely for heresy, but for *Iudaisme*, and celebrating the Jewish ceremony of eating a Paschall Lambe with great devotion in Lent. This is that mercenary knave, who being bribed by *Iames* *Buchan. lib. 14.*

Steward the baſtard, writ ſo baſely and falſely of that incomparable Queene *Mary Steward*, and recounts ſo many fables and palpable lyes in the hiſtory of his owne Nation, that the very truths are not believed. *Beza* the Heretick calls him *an excellent and moſt worthy man*, and *Genebrardus* graceth him with the title of an *Atheiſticall Poet*, and a *drunken Buffon*. King *Iames* had ſo good an opinion of him, that in his inſtructions to Prince *Henry*, he forbid him the peruſall of *Buchanan* and *Knoxes* writings.

Beza epiſt. Theol. 78.

Baſil. Dore. lib. 2.

3 *Henry* the VIII. of England (jealous to ſee his Nephew *Iames* the V. ſo addicted to *France*, that after the death of *Magdalen* eldeſt daughter to *Francis* King of France his firſt wife, he tooke for his ſecond the Duke of *Guiſes* ſiſter) deſired the ſaid *Iames* King of Scots to give him a meeting at *York*. The Nobility and Clergy of Scotland oppoſed this conference, as dangerous both to the State and Religion, bringing to their Kings memory, how *Iames* the I. his Anceſtour, had beene kept priſoner in England upon ſuch an other occaſion, as alſo how *Henry* the VIII. who had beene perfidious to God, and the Church, was not to be truſted. Hereupon *Henry* declares warre againſt Scotland, and *Iames* the V. raiſes an Army to oppoſe and prevent *Henry*, by making England the Seate of the warre: But becauſe he named a Favorite of his owne to command the Army under himſelfe, that was not gratefull to the Nobility and people, they would not obey, nor concurre with their Soveraigne according to their duty. This put the King into a feaver,

whereof

whereof he dyed the 13. of December 1542. in the 32. yeare of his age; a most gallant and active Prince, whose greatest fault and ruine was, not to distinguish betweene the *duty* and the *humour* of his Subjects: a wise Prince must so contrive things, that the one be seconded by the other; for, if they encounter, its twenty to one, but the humour of a multitude will prevaile against the duty they owe to their Soveraigne, who must humour his people, if he will be obeyed, and goe their pace, if he will be served his owne way; but let him endeavour to make it appeare, that he hath away of his owne, and that he is not at the command of others, who are hated, or not regarded by those that must doe his businesse: when Subjects imagine that they are not governed by their Prince, but by his Favorites, they often breake out into open rebellion, especially if the Favorites seeme to be too imperious and uncivill. It were to be wished that the people did accommodate themselves to the humour of their Prince, and his Councellours; and not impossible, if the Prince will choose persons of honour and integrity, to assist him that confound not their Masters interest with their owne ambition and passions. Whether the King of Scots his Favorite was guilty of any such crime, I know e not, but his case hath demonstrated to posterity, that nothing can be more fatall to a Prince, then to strive against the humour of his Subjects for a Favorite, whose fidelities they suspect, or contemne his person and abilities. And if Kings will thinke it concerns their honour, not to part with hated or contem-

contemned Favorits, becauſe thereby they ſeeme to condemne their owne choice and judgements; let them conſider, whether it be more for their purpoſe to be deprived of their Kingdomes, or to acknowledge that they are men, and may be miſtaken in chooſing Councellors and *Privados*. Yet if the Councellors grew odious ſince they ſate at the helme, the caſe is altered, and the Prince his choice, or judgement cannot be cenſured for removing from the management of affaires perſons, whoſe incapacity was not knowne to him, before he applyed them to the government of the Commonwealth.

4. But in caſe the unfitneſſe of a Favorite for governing great affaires, ſhould be ſo evident, that the ill ſucceſſe muſt be attributed rather to his want of wiſdome and conduct, then to fortune: if the Prince be obſtinate in his reſolution of not parting with him, he muſt runne the hazard of being cenſured not onely void of judgement in his choice, but alſo incorrigible in his errours; his firſt choice may be excuſed by affection to the perſon, or want of experience; his perſiſting in that choice (notwithſtanding the continuall miſcarriage of buſineſſes) muſt be attributed to an incapacity of learning (even by experience) the art of governing. Therefore it concerns not onely the ſtate, but alſo the honour of Princes, to condemne ſometimes their owne firſt choice and judgements, by ſecond thoughts and reflections, leaſt the world ſhould thinke, that they are more wilfull then underſtanding, more beſotted upon an unhappy Favorite, then attentive

to

to the common good, their owne intereſt and reputation. This leſſon was inculcated to the late King *Charles* by his Father, when he charged him to beware of Maſter *Laud*, whom King *Iames* did foreſee to be as unfit for government, as afterwards he proved, by treating the Engliſh Nobility and Gentry with ſuch ſcorne, as if they were borne to be no leſſe under his command, then *de facto* they were at his diſpoſall, by reaſon of the Kings favour and commiſſion. Had his late Majeſty beene as fortunate in taking his Fathers advice as his Father was prudent in giving it, their poſterity, and the poore Cavalleers, had beene in a better condition. Princes are not ſo frequently ruined by their owne faults, as by their Favorits, unleſſe you will reckon amongſt their owne, whatſoever is owned by them to excuſe their Miniſters. Yet politick Princes are more apt to father their owne overſights upon others, then adopt thoſe of others to themſelves; and are ſeldome ſo conſtant in their affection to Favorits, as for their ſakes to bring their owne judgements in queſtion, either by owning their defects, or defending their miſgovernment.

5 Hereſy, that could not get footing in Scotland, during *Iames* the V. his reigne, aſſaulted the ſame Kingdome in his daughter Queene *Mary Stewards* infancy, borne but 8. dayes before her Father departed this world. *Iames Hamilton* Earle of *Aran* taking upon him the government, was ſolicited by *Henry* the VIII. to ſend the young Queene into England, that ſhe might be married to his Sonne *Edward*: *Aran* condeſcended, but the

Queene

Queene Mother, and Cardinal *Beton* Chancellor of Scotland opposed *Henry* the VIII. designe, as destructive to Catholick Religion; and by consent of the three States of the Realme, sent the yong Queene to France, to be espoused to the *Delphin*. But before her departure, *Henry* the VIII. had gained some of the Nobility of Scotland to himselfe, who preferring their private interests before Religion, encouraged one Friar *Williams* a Dominican, to preach against the Popes supremacy, and to exhort all people to read the English *Bible*, not doubting by these meanes, to embroyle the Kingdome in such a manner, that *Henry* the VIII. sending an Army, might not onely have the yong Queene, but the whole Kingdome at his command. Though the Queene escaped, her Kingdome was all wasted with warre; *Paul* the III. Bishop of Rome sent the *Patriarch* of *Venice* to comfort the Scots in their affliction, exhorting them to be constant in that Faith which they had inherited from their Ancestours.

6 By the sermons of Friar *William*, and the liberty of reading the *Bible*, many of the vulgar sort, and also of the Nobility, were perverted; and because Cardinal *Beton*, being Archbishop of Saint *Andrews* and Chancellor of Scotland, was an obstacle to their intended rebellion, and destruction of the Catholick Religion, they did assassinate him in his owne chamber, and hanged his body out at the window in his Cardinals robes. Its certaine that his bloud could not be washed of from the stone of the window, though great diligence was used to that purpose. This murther

was

was revenged by the King of France, whose forces tooke the Castle to which the Hereticks retired, punished them, and suppressed their novelties. But in the yeare 1558. when the Queene of Scots married the Delphin of France, the Hereticks raised another rebellion. The Ringleaders were *Paul Meffinus* a baker, *Harlaus* a taylor, and *Iohn Duglas*, alias *Grant*, who had beene a Carmelite Friar. On the first of September the feast of Saint *Giles* had beene alwayes celebrated very solemnly in *Edinburg*, as being Patron of that City. The Saints Image being carried in procession, according to the ancient and Catholick manner, the Hereticks snatcht it away, and committed many other abuses and sacrileges, and spared not to exhort all sorts of people to rebell against the present government.

7 *Iohn Knox* an Apostata Religious Priest, being accused formerly of too much familiarity with his mother in law, of witchcraft, and of many other crimes, was fled from Scotland into England, and from thence to *Geneva*, where he learnt *Calvins* doctrine and discipline. This wicked man having by his Letters and Emissaries perturbed all in Scotland, came in person in the yeare 1559. to compleat the worke; he rallied all the dispersed Hereticks, persuaded them to profane all Churches and Altars, pull downe Monasteries, banish all Bishops, Priests, and Religious, deny obedience to the Queene Regent (to whom *Knox* gave the lye divers times) and to choose a new Councell, whereof the chiefe was *Iames Steward* base sonne to *Iames* the V. who afterwards

wards was Earle of *Murray*, and liked well to see this confusion, not doubting that his ambition might fish in the troubled water. *Calvin* writ to *Knox*, congratulating with him the good successe and progresse of the Ghospel, exhorting him to carry on the worke of the Lord, *like a valiant labourer in Christs Church*. But by succours from France the rebells were quieted, and by the endeavours of *Nicholas Pellevins*, the Popes Nuntius, (afterwards a Cardinal) and of three *Sorbon* Doctors, their heresie did not spread over the whole Nation, though every day their number encreased. *Knox* never omitted any opportunity afterwards to plant his Genevian Ghospel in his Countrey, which at length by the helpe of the Devill, and *Iames Steward*, and other Polititians, he perfected. When King *Iames* came first into England, being at dinner in a noble mans house, he said, *that God thought fit to set a visible mark of reprobation upon Knox even in this life before he went to the Devill*; which was, that being sick in his bed with a good fire of coales by him, and a candle light upon the table, a woman or maid of his, sitting by him, he told her that he was extreamly thirsty, and therefore willed her to fetch him some drinke. She went, and returned quickly, but found the room all in darkenesse; for, not onely the candle, but the cole fire also was utterly extinct, and she by that light which her selfe brought in immediatly after, saw the body of *Knox* lying dead in the middle of the floor, and with a most gastly and horrid countenance, as if his body were to shew the condition of his soule.

Calvin. ep. 285.

Knot in his Protestancy condemned, fol. 166. edit. 1654. at Doway.

Let

Let Polititians reflect upon this horrid spectacle, and consider whether they can invent a plot whereby Gods just judgement may be deluded? What did it availe *Knox* in his last houre, to have beene as powerfull in Scotland, as *Calvin* was in *Geneva*? and what will it availe any Polititian, or Courtiour, to have embroyled Kingdomes, and made factions in this world, if in the other he must for all eternity be but a coale to keepe in and inflame hell fire?

8 In the yeare 1564. Queene *Mary Steward*, after her returne from France, married the Lord *Henry Steward*, a Prince of the bloud royall both of Scotland and England; and though *Murray* the Queenes base brother, advised her to marry this same Prince, he joyned in rebellion with the Hereticks, and other seditious men, against her Majesty for marrying; but they were soone quasht, and the heads of the faction retired into England, where with Queene *Elizabeth* they brewed a new rebellion; and to give it a better colour and successe, then the former had, it was thought expedient to sowe sedition and jealousies betweene the Queene and her husband; who having but 22. yeares of age, and being high minded, had not from her Majesty that unlimited power, which he desired. This restriction of the yong Prince his authority was thought to proceed from the advice of *David Rizius* the Queenes Secretary, a grave and understanding man, and a severe observer of hereticall designes. The Lord *Henry Steward* being perswaded by the Hereticks, that this old man was the onely ob-

stacle

ſtacle of not having all the government in his owne hands, reſolved to diſpatch him out of the way, and to that end leads a company of armed Hereticks into the Queenes chamber, ſhe being at ſupper, and great with child of King *Iames*: at her feete (whither he repaired for protection) was the poore Secretary murthered, and the Queene ſo barbarouſly dealt withall, that it was ſtrange ſhe did not dye in the place, or miſcarry, which was all that the Hereticks aymed at. But her huſband reflecting upon his paſſion and folly, being alſo advertiſed by ſome of the company, that the Hereticks made him but an inſtrument of his owne ruine, he entered to the Queenes chamber, with pretext of cauſing her to ſigne a paper in favour of the murtherers; and there acknowledging his fault, both got away privatly to the Caſtle of *Dumbar*, raiſed forces, diſſipated the Army of their Enemies, ſome whereof were executed: but *Murray* the baſtard, that plotted all the miſchiefe, was pardoned at the inſtance of Queen *Elizabeth*, who was reſolved by this Hereticks meanes to deſtroy his Siſter the innocent Queene of Scots, as afterwards happened.

9 Prince *Henry Steward* conſidering that Queene *Elizabeths* kindneſſe to the baſtard *Murray*, was grounded upon her hatred to his Queen and himſelfe, was reſolved to prevent his owne death, by permitting Juſtice have its right againſt a man, who employed all his thoughts in rebellious deſignes: he communicated his reſolution with the Queene, but ſhe being of a more merciſull and mild diſpoſition then the times and troubles

bles required, disswaded her husband from putting him to death, though, even after his last pardon, there was proofe enough of treason. He perceiving that the Prince looked upon him as a Traitor, dealt with his confederats about murthering the Prince, and promised to *Iames Heburne* Earle of *Bothuel*, that he should be married to the Queene, if he would kill her husband; the rest of his hereticall *Cabale* put their hands to this engagement; whereupon *Bothuel* murthered *Henry Steward* in his bed, not farre from *Edinburg* at a Countrey house, whether he had gone for his recreation; and afterwards tooke the Queene prisoner, as she was returning from visiting her child King *Iames*, who was nursed at *Sterling*. *Bothuel* forced his prisoner to be his wife, assuring her, no other hopes were left for her selfe, or her sonne to survive Prince *Henry*, but his protection, who was of great power amongst the hereticks, as then he imagined: but the contrary was soone discovered; for, the very same hereticks that set him upon killing the Prince, and marrying the Queene, raised an Army to ruine him, and professed to the Queene, they had no other d. signe in raising forces, but to revenge the death of her husband, whereof they knew *Bothuel* to be the Author, and humbly desired her Majesty would be pleased to deliver him up to Justice, and receive them into her grace, protesting to live and dye in her obedience. *Bothuel* was delivered to their hands, whom they let escape; but the poore Queene, contrary to their oath and engagement, was not onely made prisoner, but reviled and a-

fronted in the higheſt degree, laying to her charge, that ſhe had murthered her huſband; and to make her odious and infamous to the whole Kingdome, and Chriſtian world, they carried before her, all the way to *Edinburg*, the picture of her huſband dead with many wounds, and her little ſonne painted by his fathers *corps*, praying to God for juſtice againſt his mother. This is the faith and fruit of hereſy, and policy. When Polititians heads direct Hereticks hands, we may expect nothing but ſuch tragicall ſtories, as this is. Queene *Elizabeth* by deſtroying this poore Lady, aymed at the eſtabliſhment of her owne uſurpation, and ſecurity: *Murray* by her death, had hopes to governe Scotland: *Knox*, *Buchanan*, and the reſt of the hereticall crue, looked upon the ſetling of *Calvins* Reformation and Diſcipline, and to that end adviſed that the innocent Queene ſhould be put to death; of the ſame opinion was her good brother, the baſtard *Murray*: but that glory was reſerved for our Virgin Queene of England, whoſe malice could not be ſatiated with afronts, afflictions, and many yeares impriſonment, untill at length upon a publike ſtage the moſt vertuous and renowned Queene of Scots loſt her head, againſt the Law of Nature and Nations, by the command of a *Iezabel*, that cruell head, heart, and darling of the venerable Proteſtant Church of England.

10 Before it was reſolved by the Aſſembly of Hereticks, whether the Queene ſhould dye, it was decreed, the government of the Kingdome ſhould be reſigned to her ſonne, and in his minority

rity (being then but 13. moneths old) to *Murray*, and his *Camerades*. Hereupon the Infant was declared King, and in stead of the Masse, honest *Iohn Knox* made a sermon against that holy Sacrifice, and all Catholick Tenets and ceremonies, recommending much to the people the observance of his Calvinian Discipline. *Morton* and *Humes* swore in the young Kings name, to set up the new Religion, and pull downe the old, which was already brought so lowe, that the Queene could scarce finde one Catholick Priest to baptize her sonne, the same did celebrate her husbands funerall, whom she commanded to be buried in her fathers Tombe; wherewith these two Catholick Princes, King *Iames* the V. and Prince *Henry Steward*, lyeth also enterred the Catholick Religion, that for so many ages had florished in Scotland. Duke *Hamilton*, and his brother *Iohn*, Archbishop of Saint *Andrews*, the Earles of *Huntley* and *Argile*, with many others of the Nobility, protested against the oath that was taken in the Kings name, of destroying that Faith which his Majesty, and themselves, had inherited from their noble Progenitors: yet the Queene of Scots being made prisoner by Queene *Elizabeth*, and most of the Catholick Nobility being killed in her quarrell, *Murray*, *Knox*, and other Hereticks, established their perfidious Reformation, & brought up King *Iames* in their errours, the first Protestant King, or Prince, that by heresy stained the royall bloud and name of the *Stewards*. There is not a family in the world, that ought to hate heresy, and love Catholick Religion more then his po-

sterity; none was so much persecuted by our pretended Reformers (and in particular by the English Church) as theirs; and no Subjects were more faithfull to their Soveraigne, then the Catholicks of Scotland were to their Queene *Mary Steward*. But the education of few and tender yeares doth destroy the obligation of many ages, and blot out of Princes mindes the memory of their most famous Ancestors.

CHAP. VI.

That no Policy could heretofore, or can for the future give any supernaturall appearance to the reformed Churches, whereby any rationall persons may be mistaken in their way to heaven, by confounding them with the true Catholick Church.

1 WHat a great hand *Policy* had in destroying *Religion*, and setting up *Reformation*, hath beene demonstrated in the former Chapter and Sections. I doubt not but the most vulgar apprehensions that did see the change, might easily perceive the difference which was betweene the old and new Religion. I am also confident, all sober men of the last age did looke upon *Luther*, *Calvin*, *Cranmer*, *Knox*, and all their *Reformados*, just as we doe upon *Iames Naylor*, and his *Quakers*;

Quakers; though now many silly soules doe reverence their memories, because distance of time makes things looke as unlike themselves, as distance of place. A brute beast, at a distance, may be taken for a rationall creature; and a beastly reformation may, by the helpe of time and policy, gaine the credit of a rationall Religion amongst misinformed and weake understandings; but it can never looke like *supernaturall* Faith, to any rationall person, that will examine the grounds and fundation of it, notwithstanding that wicked Clergy and Polititians have endeavoured to dabe it over with the private spirit, and their owne interpretation of Scripture.

2 There is the same proportion betweene Catholick Religion and Reformation, as is betweene ancient Gentry and upstarts. Kings, out of policy, or favour, may bestowe titles of honour; but all the policy upon earth, cannot make a man an ancient Gentleman, if he be not one by descent. A Nobleman that derives his pedigree from Citizens, cannot compare in quality with men, whose Ancestors have beene, time out of memory, knowne Gentlemen. Its just so in Religions. Men may give to their Reformations very glorious titles, as *Mount Sion*, *Assembly of Saints*, *Beauteous discipline*, and what they please; but all will not doe. The ancient name of *Catholick* comes by descent, and continuall succession, not by policy, to the *Roman* Church, and not to any other, pretending Reformation. These new Religions may well become *upstarts*, and new families raised by heresy: but methinks the ancient

Nobility and Gentry looke odly in this new fashioned faith, and seeme to staine their bloud, by renouncing and persecuting that Religion which their noble Progenitors for so many ages did constantly professe, and gloriously maintaine, both at home and abroad.

3 Catholick Religion doth not onely sympathise with ancient Gentry in descent and succession, but also in their Coates of armes. The armes of the Catholick Religion, are the supernaturall signes of the true Church, visible to the world. Put case that a *Cheate*, or *Mountebanck* disguised like a Gentleman, should intrude himselfe into the company of persons of quality in *Whitehall*, and brag much of his Gentry; but when he is desired to prove it he should ingenuously confesse, that he hath no other evidence for his extraction, but certaine interiour motions and impulses to heroike actions; questionlesse this *Mountebank* would be laught at by the whole company. This is the case of all reformed Churches, that pretend to be the true one, or part thereof, without any further proofe or evidence for their Religion, and interpretation of Scripture, then their owne word for a private spirit, as invisible in it selfe, as in any effect that lookes like supernaturall. Its true, that many noble families, whose Ancestors have beene lions (as their Coates of armes testify even to this day) have by degrees degenerated into lambes; yet they prove by tradition and records, that they descend from warlike lions. Though the Roman Catholick Church had no miracles, nor persons of eminent

sanctity

sanctity of life at the present, to shew for their Religion; that onely of their Ancestors in former ages, would be proofe enough, that they professe the right Faith; beeause they have evidence of tradition, and records, that it is the same with the Faith of those, who worked miracles, and were Saints: but reformed Churches want all such evidences; and though records may be forged by Master *Mason*, and others of the English Church; neither they, nor any private spirit can, by all their politick devises, counterfeit *tradition*, which must goe further up into antiquity, then they can reach by all humane industry. But (the Lord be praised for it) the *Roman* Catholick Church hath now, and had in every age evident miracles, and eminent sanctity of life, much resembling that of the Apostles, and our primitive Fathers, whereby our spirit and faith is confirmed to be truly *Catholick*. These armes and signes of Gods Church cannot be counterfeited by Reformers, becaus they are supernaturall, and above the spheare of hypocrisy and policy. A Puritan may shew the white of his eyes, by lifting them up to the Lord, and looke very demurely and devoutly: a *Nags-head* Minister may walke in *roba longa*, and weare his suplise, black scarfe, and square cap: but none of them can attaine to an eminent degree of supernaturall sanctity, or worke a miracle, untill they forsake the Reformation, and become Roman Catholicks.

4 The pretended evidence of Scripture, in favour of Reformation, is not lesse ridiculous then the private spirit. Let us track our *Mounte-*

bank Gentleman, and follow him to the Courts of *Westminster*, after his being repulsed, and laught at in *Whitehall*, for proving his Nobility onely by interiour impulses. Suppose he should in the open Court lay claime to some ancient Gentlemans inheritance, descended from father to sonne, for many ages; and should produce no other evidence, or proofe, for this pretended right, but his adversaries owne patent, in vertue whereof the ancient Gentlemans Ancestors and himselfe possessed the estate; but because some words in the patent may be interpreted by the *Mountebanks* ambition and coveteousnesse in a different sense, then ever they were before that time understood by the learned Judges of the Land; our *Mountebank* must needs be the right heire, and dispossesse the Gentleman of his ancient inheritance, by misinterpreting the words of the patent absurdly, and contrary to their knowne sense, and to sentences and practise of the Court, since ever Law was of force in England. This is the case of all Protestants, who pretend that there are cleare texts of Scripture against Catholick Tenets and practises. The sense of Scripture which we Roman Catholicks follow, either for *Transubstantiation*, *communion of the layty* under one kinde, *worship of images*, &c. was never contradicted by any, that were not knowne, and judged Hereticks by the Catholick Church of those times wherein our Tenets were questioned: this our sense of Scripture hath miracles to confirme it, and other supernaturall signes; theirs is backt onely by hereticall obstinacy and impudence, pre-

pretending evidence of Scripture in obscurity, and light in darkneſſe. If all *Roman Catholicks* had beene in times paſt, and were at this preſent *idiots*, or naturall fooles, Proteſtants might perſwade them, that they doe not ſee what is cleare and evident in Scripture, in behalfe of Proteſtancy: but untill Reformers prove, that we are all idiots, or reſolved to be damned by contradicting Gods cleare Word, they cannot ground their Reformation upon the clearneſſe of Scripture, nor reject that ſenſe of it, which Catholicks were in poſſeſſion of, before their Sects were heard of in the world.

5 That Scripture is not cleare for Proteſtants, is evident, becauſe Catholicks who underſtand it as well as they, differ from them in the interpretation. And in caſe it be obſcure to both, its cleare that the tradition and practiſe of the ancient Catholick Church, is a better Interpreter of Gods meaning, then any Proteſtant pleaſure, policy, or fancy. Its as unreaſonable therefore to diſpoſſeſſe Catholicks of their ancient Tenets, and ſenſe of Scripture, upon the ſcore of a Proteſtant interpretation, as it is to diſpoſſeſſe a Gentleman of his ancient inheritance, at the ſuite of a coveteous and impudent *Mountebank*, that can produce no other evidence for his pretence, then his fond interpretation of the very writings, in vertue whereof the Gentleman and his Anceſtors have beene confirmed in the peaceable poſſeſſion of their eſtate, by the ſentence of all Courts in former ages; and never oppoſed, but by ſuch as were convinced and condemned of ma-

of manifest knavery. Here I need not mention, how many times Protestant Judges condemne their Religion in their owne Courts, by just sentences: whensoever they judge according to the Lawes of the Land, interpreted by the ancient and continuall practise of the Courts, and contrary to the fancy of ignorant and absurd pleaders, they give sentence against *Protestancy* for the Roman Catholick Religion, though in a different subject; whereby it is evident, how little beholding *Protestancy* is to that *Policy*, which is not able to defend reformed Churches in the very Protestant Courts. That Religion is farre from supernaturall appearance, which hath not the least colour of naturall equity. But now let us see, how little beholding *Policy* is to *Protestancy*, and prove

CHAP. VII.

That Policy *hath destroyed it selfe by courting* Protestancy, *as being neare allyed to* Atheisme, *the greatest enemy of civill government.*

1 *Policy* without *Religion* is a body without a soule. The motions of a politike body must have their beginning from Religion, because without it, the Princes and Magistrates are too weak for the managing of so great a machine as a Commonwealth. The power of the people must be

be employed againſt themſelves, and the multitude muſt be ſubdued, and kept in ſubjection by their owne forces: all the difficulty and policy conſiſts in perſuading men to a thing ſo much againſt their naturall inclinations. Some greater power muſt be inculcated; and becauſe that is not viſible, the very Pagans thought it neceſſary, to create a beliefe in their Subjects of inviſible Deities, to which both Prince and Subjects profeſſed obedience; being convinced in their judgements, that all policy is weake without power, either reall or imagined, to back it, and that the beſt States-man is he, who can perſuade the people, that he is more powerfull then themſelves. This is the reaſon why Polititians, though Atheiſts, perſecute *Atheiſme*; becauſe if the multitude thinke, that there is no ſuch thing as God, or another life, they will ſoone diſcover their owne ſtrength, and apply it againſt Princes and Magiſtrates, without feare of being overpowerd by the inviſible hand of God in whom they doe not believe, but fancy to be impoſſible.

2 Atheiſts and Proteſtants (being ſworne brothers, and judging of others by themſelves) are of opinion, that the Roman Catholick Religion is but a politick invention, to ſet up the *Pope*, and enrich the Roman Clergy, by *Purgatory*, *Indulgences*, *Maſſe*, and *pilgrimages to Images*. If the Roman Catholick Laity were as apt to be cheated, as Proteſtants thinke the Roman Clergy apt and inclined to cheate, their opinion would be more plauſible: but whoſoever will reflect upon the manifeſt miracles and ſupernaturall ſignes, where-

whereby these and all Catholick Tenets have beene in former ages, and even in this present, confirmed; and moreover will consider, how maturely many Roman Catholicks of the Layty (most prudent and politick men) have examined the grounds of our Religion, and how impossible it is, that so many former ages, different interests, and opposite Nations and families, should all concurre and conspire, to maintaine for Head of the Catholick Church a man they never knew nor expect any benefit by: whosoever, I say, will reflect upon these things, will clearly see, and be convinced, that no humane policy can reach so farre, nor secrecy be so well kept, that amongst so many millions of persons, the cheate and mystery should not breake out, and never hitherto be discovered to Protestants, that are no lesse curious to knowe it, then vaine in imagining so ridiculous a foppery. But in case they are resolved to be as obstinate in this mad fancy, as in their other heresies, they must grant, that we have better successe in our politick ends, then themselves; and if they will needs call us *knaves*, they cannot thinke we are *fooles*; whereas they may to their owne first Reformers, without injury, attribute both denominations; because they shewed so little wit in framing their new Religions, that they made them as inconsistent with government, as inseparable from *Atheisme*, destroying the very interest they intended to promote by reformation.

5 Atheists and Protestants doe agree in rebellion against God, and in being refractory against supreme

ſupreme authority; but with this difference, that the Atheiſt declares againſt God himſelfe, the Proteſtant againſt his Church, which is Gods Liutenant upon earth. He that rebells againſt the Kings Liutenant, will ſoone declare againſt himſelfe; and this is the reaſon we ſee ſo many Proteſtants become Atheiſts, and of no Religion. As rebellions growe to a height by degrees, firſt they point at evill Counſellours, then at the Favorite, at length at the Kings perſon; ſo Atheiſme poſſeſſeth mens mindes, firſt by vice, then by Proteſtancy, and at laſt by no Religion. The ground of all Religion, and of obedience both to God and men, is the appearance of a lawfull authority and ſoveraignty, adhearing to the perſon that pretends it. If the ſignes of his ſuperiority and juriſdiction be evident, he may challenge an evident right to our obedience and beliefe; we are obliged to honour him according to his appearance. This ground of Religion and obedience, is equally deſtroyed by *Atheiſme* and *Proteſtancy*. Though the ſignes of a ſupreme Deity be as evident and viſible to the eyes of Atheiſts, as this world and all its creatures, yet they deny obedience to that ſupreme Deity; and though ſupernaturall ſignes, as miracles and ſanctity of life, be as evident to the eyes of Proteſtants, in the Roman Church, and no other, as any thing can be, yet they deny obedience to the ſaid Church: both agree in deſtroying that principle, upon which the obligation of beliefe and obedience is grounded. Policy and civill government can as little ſtand without this principle, as a houſe can without

out a foundation. Atheists and Protestants doe agree in undermining not onely religion, but also the authority of Princes and Commonwealths; and therefore both doctrines ought to be equally prohibited and suppressed.

4 In one respect *Protestancy* is more dangerous to civill government, then *Atheisme*. An Atheist expects not any invisible power or providence to support him, because he believeth none: a Protestant persuades himselfe, that God will second his zeale for the Ghospel, and consequently is more resolute and daring; if God (to punish the sinnes of others) permits a Protestant to have good successe in his first attempts, he thinks that successe is a new engagement to proceed further, looking upon himselfe as an instrument of providence, to carry on the imaginary worke of the Lord. The Atheist thinks of no such providence or engagement, but attributeth his successe to his owne industry, and is not so fierce, constant, and dangerous an enemy to the civill government, as a Protestant. Though all this had not beene evident by reason as necessarily following out of Protestant principles, yet its manifest by experience and history, as we have seene in this Treatise Chap. 7. But because in the next I am to treate of the tyranny and rebellions of Protestancy, I will end this with onely assuring my Reader, that Polititians were never more unhappy, or more grosely mistaken, then in the beginning and promoting a pretended Reformation, that doth not onely lead men to *Atheisme*, but makes them incapable of being governed, after

ter they have shaken of the yoke of obedience to divine Authority, appearing more sufficiently and evidently in the Roman Catholick Church, then any Kings authority doth appeare in his Lieutenant, or subordinate Officers. But now let us proceed, and descend to particulars by shewing

CHAP. VIII.

That Protestancy *inclines the Prince to Tyranny, and the Subjects to Rebellion.*

1 PRinces may be Tyrants, though the Religion they professe be good; but that Religion cannot be good which inclines Princes to tyranny. A Tyrant is he who rules either without or against Law, making his owne will and pleasure the modell of his government. To rule against the knowne and practised sense of the Law, is to rule against Law, because the essence of a Law consists in the sense, not in the letter. The fundamentall Lawes of a Christian Commonwealth, are the holy Scriptures: to rule against the knowne and practised sense of these Lawes, is the greatest tyranny, because it is to rule without and against Law: it is to rule without Law, because Gods sense is left out, and the Reformers fancy, or the Prince his pleasure is thrust into its place; and Scripture is not Gods Law without Gods sense. It is also to rule against Law, because the Protestant sense of Scripture is contrary to the knowne and practised sense of Gods

Gods Word, whereby the Church hath beene governed ſince the time of the Apoſtles. This proves nothing leſſe then I ſuppoſed in the title of the Chapter: it demonſtrates clearly, that when Proteſtant Princes are not Tyrants, we may thanke themſelves, and not their Religion, which is directly oppoſite to the Law of God, and inconſiſtent with the duty Princes owe to divine Majeſty; whence alſo it followeth, that it is an inclination to Tyranny againſt the Lawes and liberties of the Land; becauſe he that governeth without and againſt the Law of God, is in a faire way (and at leaſt inclined) to governe without and againſt the Lawes of men.

2 I heare, ſome Doctors of the Engliſh Proteſtant Church ſeeme to be much ſcandalized at Maſter *Hobbes* his *Leviathan*, becauſe he attributes ſo much to a Soveraigne, and ſaith that Chriſtian Subjects may, in the exteriour profeſſion of their Faith, accommodate themſelves with the Prince, whether Turke or Jew. I cannot anſwer for Maſter *Hobbes* his Chriſtianity, but this much I will ſay in his behalfe, that I have not ſeene *Proteſtancy* better expreſſed, nor more conſequently deduced out of its principles, then in this Authors *Leviathan*: he is a good Proteſtant, and an ill Chriſtian. How can any Proteſtant finde fault with Maſter *Hobbes*, for making the Prince Head of the Church, and ſole Interpreter of Scripture? Why ſhould 12. or 7. men in King *Edward* the VI. time, or a few Miniſters in Queene *Elizabeth* and King *Iames* his reigne, aſſume to themſelves a power of framing a new Religion, and coyning a new

See the 39. articles of the Proteſtant Religion, confirmed by K. *Charles*; an. 1642.

a new sense of Scripture, contrary to antiquity and the knowne practise of all Christian Churches, and in particular that of England? Why should they, I say, assume this unlimited power to themselves, and deny it to their Soveraigne, and his Counsell? If they examine well, they will finde Master *Hobbes* doth no more. And if they acknowledge this great power in spirituall affaires, to be inherent to the Soveraignes person (as they doe, even by their Acts of Parliament) how can they deny him in the temporall, as absolute and unlimited a power, as Master *Hobbes* is forced to grant, by the foundation and principles of Protestant Religion? Doe not the Doctors of the English Church averre, that from the Popes Primacy, and Headship of the Church, must evidently follow an Antichristian Tyranny, inconsistent with the prerogative, dominion, and security of Kings, and the liberty of Subjects; why doe they not inferre the same consequence from the Soveraignes supremacy? I am sure they attribute greater power to their Kings, Queenes, and petty Doctors, then Catholicks doe to the Pope, or generall Councells, who according to our Tenets, cannot pare of any thing from the matter and forme of Sacraments, nor alter the ancient sense of Scripture, contrary to tradition and the practise of the Catholick Church: but Protestancy acknowledgeth all this power to be inseparable from the Kings and Queenes of England, and yet doth confesse, that both King and Protestant Church may erre against Christian Faith in their Reformations: no Subject notwithstanding

3. Ed. 6. 12.
5. Ed. 6. 1.
8. Eliz. 1.

must speake a word against those errours, he must accommodate himselfe to them in all his exteriour actions, though he be convinced in judgement, that they are against Catholick Religion. I would faine knowe in what doth this doctrine of theirs differre from Master *Hobbes*? Both agree in the substance, both grant that men may dissemble their Faith, and deny Christianity, either altogether, or by halfe. *Hobbes* saith, Subjects may renounce all Christian Religion by words, so they believe in their heart: our Doctors of the English Church say, Subjects may deny such points of Christian Religion, as have beene renounced by their Soveraignes. And when the Soveraigne will (if ever that should happen) deny all Christianity, and believe no more then Turkes, or Jewes, it evidently followeth out of their principles (though hitherto they durst not say it) that the Subject may doe the same by an exteriour acquiescence, untill the contrary be decreed in an imaginary generall Councell of their owne making, and morally impossible to come together, as hath beene said in the 7. Chapt. sect. 8. for, what reason can they have to accommodate themselves to their Prince and Church, in denying some articles of Christian Religion, and not all? They have none, I am sure, to be angry with Master *Hobbes*, who sayes nothing, but what they also must say, if they will sticke and be consequent to Protestant principles, and particularly to the doctrine of the Church of England.

3 That *Protestancy* doth incline the Subject to rebellion against his lawfull Prince, is more evident

dent then I wish it were by so many woefull experiences. Their Reformation begunne in all places with rebellion, and is like so to continue, notwithstanding the vigilant care of wise Princes and Counsellours. The reason is manifest, because its morally impossible that the conveniency of the Court should alwayes agree with the interest of the people; and many times the Lawes of the Land (being made to favour both) are not so cleare in the behalfe of either. The contrary being raised, who must decide it? Not the people (saith the Prince) because they are Subjects. Not the Prince (say the people) because he is a part, and Subject to Gods Law. Both appeale to Scripture, the sole Judge of Protestants controversies. If the Scripture could speake, and pronounce the sentence without an Interpreter, all might end in peace and quiet: but amongst Protestants, every Subject speakes for Scripture, and consequently for himselfe. If every man be naturally inclined to favour himselfe, and looke with a partiall eye upon his owne intereſt, its more then probable, that Scripture interpreted by the Subjects, will second their owne inclination and conveniency against that of Prince, and Court: neither is it lesse evident, that the Prince, and his adherents, will not submit their judgements and wills to the finall and *scripturall* sentence of every Subject; so that the sword and rebellion must end the controversy in that Religion, where all men are supreme Judges and Interpreters of Scripture.

4 And though the Prince may endeavour to incorporate the legislative power, and

the interpretation of the Lawes of the Land, into his owne prerogative; the Proteſtant Subjects will oppoſe it, not onely as unreaſonable, but alſo as Antichriſtian pride and tyranny, inconſiſtent with their Euangelicall liberty. They will inferre this conſequence. If God hath made us Interpreters of his divine Law, how can a Creature exclude us from interpreting the Lawes of the Land, wherein we are ſo much concerned, and which ought to be ſubordinate to Scripture? Truly ſeeing no Proteſtant Prince, or Church, doth pretend to be infallible in declaring the true ſenſe of Gods Word, they can hardly condemne the Subjects private interpretation, as contrary to Gods meaning; all their Synodicall Decrees, and legall Declarations againſt the Subjects fancy, or pretended inſpiration in favour of the Prince, will be lookt upon by them who oppoſe his deſignes, as ſuggeſtions of obſequious Courtiours and flattering Clergy, and the people will ſtick to their owne interpretation of Scripture, backing it with the words of the Apoſtles Act. 5. *God ought to be more obeyed then men.* And if the Prince ſhould declare that their text is but a pretext of rebellion, they will retort his argument, and ſay, that his texts are but pretexts of tyranny, and proclaime him a Rebell againſt God: for, the meaneſt of Proteſtant Subjects with a *Bible* in his hand, is as abſolute as his King with a Scepter, nay more, becauſe he lookes upon the Scepter as ſubordinate to his Bible. Thus you ſee, how the liberty of interpreting Scripture is no leſſe the ground of rebellion, then of Proteſtant Faith; and

and how politick Princes by undermining the ancient Catholick ſenſe of Scripture with new fancies and interpretations, have plotted their owne ruine and their poſterities deſtruction. And that this may appeare yet more evidently, I will endeavour to prove

CHAP. IX.

That the Popes ſpirituall juriſdiction is nothing dangerous to Soveraignes, but rather that the ground of fidelity and obedience due to them, is utterly deſtroyed by denying the Popes ſupremacy; and that it is a greater foppery in Proteſtants, then in Catholicks, to deny his infallibility.

1 PRoteſtant Princes looke upon their Subjects with as jealous an eye, as Spaniards or Italians doe looke to their wives. The word *forreigne juriſdiction* (though onely ſpirituall) ſounds to them as harſhly, and troubles them no leſſe, then the moſt injurious terme doth a ſuſpicious huſband. This jealouſy of Proteſtant Princes is no leſſe fomented by the ſtupidity of ſome of their Writers, then by the ambition of others. Some (as Maſter *Hobbes* for one) looketh ſo dully upon *man*, and *government*, that he maketh no diſtinction betweene *Spiritualiſts* and *Temporaliſts*, Leviathan part. 3. ch. 39.

lists, betweene the *Church* and *State*, betweene the *sword of Iustice* and the *shield of Faith*, betweene *Christian* and *Man*; and is of opinion, that out of such distinctions must needs follow faction and civill warre in the Commonwealth. But other Protestant Writers admit these distinctions, because they hope by them to reape some benefit, or benefice. Nay of late some have printed, that the King (notwithstanding his supremacy) is subject to the Archbishop of *Canterbury* in spirituall affaires, and under the jurisdiction of his ordinary Ecclesiasticall Pastors; but by no meanes under that of the Pope, thinking it to be more for their Soveraignes honour, to obey his Subjects, then Saint *Peters* successor.

Doctor Bramhall in his replication pag. 163.

2 That God should commit the charge of soules, or any spirituall jurisdiction to temporall Princes, is as incredible, as it is evident that he did foresee what an ill accompt they would give of their Subjects Religion, if they had the management of their owne consciences. If they be so jealous of the Pope, that notwithstanding he being a stranger, and so farre of, yet they feare he may reduce all temporall matters to his spirituall jurisdiction; how doe they thinke it possible, that God should not be jealous of trusting them with the soules of their owne Subjects, seeing they may reduce all spirituall matters to temporall, and abuse their power with much more ease and successe, then the Pope can misapply his spirituall jurisdiction? I am sure they ought to be more jealous of any of their owne Subjects supremacy, then of the Popes spirituall jurisdiction

and

and authority, becauſe it is more eaſy for an Archbiſhop of *Canterbury*, or any other in the Realme, to make ill uſe of his ſupreme ſpirituall juriſdiction in England, then it is for the Pope, at ſo great a diſtance, and with ſo little acquaintance. Experience doth demonſtrate, that the Popes ſpirituall juriſdiction over all Chriſtendome, is not ſo dangerous as Proteſtant Lawes and petty Preachers doe pretend. Hiſtories doe teſtify, that Popes have reſtored twenty Kings for one that they are ſaid to depoſe; neither did they ever pretend to depoſe any King, untill his owne Subjects were weary of his tyrannicall government, or all the world ſcandalized at his wicked hereſies; and in thoſe very caſes, the Popes never tooke the Kingdome to themſelves: an evident argument, that Religion, not intereſt, moved them to take ſo rigourous wayes; whether warrantable, or not, let others diſpute, I cannot. Yet this much I can aſſure Proteſtant Princes, that Popes have exhorted their Subjects to obedience and patience, when they were moſt perſecuted. In caſe any of his Miniſters ſhould be miſinformed, indiſcrete, or exceed his commiſſion, that fault cannot be attributed to his Maſter, nor to the Religion of Catholick Subjects, but rather to the ignorance of Catholick Tenets, and of Canonicall Doctrine, which commands Subjects to obey, though their Soveraignes be not of their owne Religion.

3 Kings and Princes by denying obedience to the Pope, teach their Subjects to rebell againſt themſelves, and doe diſpenſe with oath of alleageance.

geance. The ground of fidelity and obedience due to hereditary Soveraignes, is a constant tradition, that he who actually resignes, is lawfull successour to one, whose right and jurisdiction was undoubtedly acknowledged; and indeed there cannot be a more rationall and secure ground of obedience, then tradition, and a continuall succession of lawfull witnesses from one age to another. Writings may be counterfeited, *Tradition* cannot, because its impossible to stop so many mouthes as deliver it to posterity, or to contradict the testimony of whole Provinces and Nations. This is the reason why Hereticks cannot gainesay the tradition of the Popes supremacy: though they deny the supremacy it selfe, and the truth of that Doctrine; yet they are not so madly impudent, as to deny what is evident to all Christendome, to wit, that there was a constant *tradition* when *Luther* revolted from the Church, that the Bishop of *Rome* is *Christs Vicar* upon earth. They onely pretend that this tradition is not a sufficient ground to oblige men to believe what it delivered, or to acknowledge the Popes supremacy. If it be not, how can the tradition of one onely Nation be a sufficient ground to oblige Subjects to believe, that their Soveraigne is lawfull King of *France*, or *Spaine*; or that they are bound in conscience to obey him. There is not any King or Prince in Europe, that hath so universall and constant a tradition for his temporall soveraignty, as the Bishop of *Rome* hath to be Saint *Peters* lawfull successour, and of Saint *Peters* being head of the Church under Christ, by

divine

divine inſtitution. *Paſce oves meas*, *Feed my ſheepe*, and many other texts of Scripture, have never beene otherwiſe underſtood in the Church by any, but by declared Hereticks, whoſe contradicting the tradition and ancient ſenſe of Gods Word, can as little prejudice the *Popes* right and ſupremacy, as a declared Rebell can prejudice his Soveraigns right, by calling in queſtion his diſcent or royall authority. When Saint *Peters* chaire is ſhaken by Proteſtant Princes, their owne thrones muſt fall; becauſe it is not onely the fundation of the Catholick Church, but the ſupport of Chriſtian Monarchy. Joan. 21.

4 Here I cannot omit to advertiſe my Reader, what poore ſhifts ſome of the moſt learned Proteſtants are brought to: they renew that ſo often and ſolidly refuted errour, of making the Pope *Patriarch* onely of the Weſt, by miſapplying the words of the *Nicen* Councell, and concealing the true tranſlation of the *Canon*, as every man may ſee in the Authors cited in the margen. The title of *Patriarch* of the Weſt doth no more exclude the Popes ſupreme dignity of head of the Church under Chriſt, then the title of Earle of *Flanders* doth exclude that of King of *Spaine*. If the Biſhops of Rome were not univerſall Patriarchs, but Patriarchs onely of the Weſt, why did Saint *Victor* Pope, in the ſecond age of Chriſtianity, excommunicate all the Churches of *Aſia*, upon the difference of celebrating Eaſter, for not accommodating themſelves to the Roman Sea? And though Saint *Irenæus* did not approve of ſo great ſeverity, yet neither he, nor any other, called

Baron an. 325. Sirmondus, & Guther. Card. Perron. in reſp. ad Object. Reg. Brit. lib. 1 c. 32. & 33.

Euſeb. 5. hiſt. 24. & cap. 25. Spond. 198.

led in queſtion his authority. They are alſo pleaſed to make the Pope *Speaker* in the generall Councells, but not Preſident; they allowe him the place of firſt Biſhop, and call him *exordium unitatis*, with Saint *Cyprian*; but by no meanes will they grant him the title of infallible and ſupreme Paſtor. Theſe are but weake and pittifull ſhifts, whereunto Proteſtants are driven, by the evidence of Councells, Fathers, Tradition, and Catholick arguments, contrary to the Tenets and Doctrine of their brethren of the late Church of England. If the Pope be *exordium unitatis*, he muſt be infallible in deciding the controverſy propoſed, otherwiſe he will be *exordium diviſionis*, becauſe no learned perſons will ſubmit their judgements in matters of Faith to a Judge that may be miſtaken; they will be as farre from his ſentence and thoughts, as from any other; and the unity of Faith (whereof Saint *Cyprian* ſpeakes) conſiſts more in an unity of thoughts of judgements, then of ſpeech, or exteriour acquieſcence. Such a dumb unity of Faith hath its beginning from Policy, not Religion.

5 They excuſe themſelves from the guilt and crime of *Schiſme*, as ridiculouſly as they impugne the Popes ſupremacy. They accuſe us Catholicks for the fault themſelves committed, becauſe forſooth they left not our communion, untill we thruſt them out of doores. It may be as well ſaid, that the Judge, and not the thiefe, is the malefactour, becauſe the Judge pronounced ſentence againſt the thiefe. The Roman Catholick Church had no more part in the Schiſme of England, then

then to declare *Henry* the VIII. and Queene *Elizabeth* Schismaticks, and Hereticks. They committed the crime, and the Pope pronounced the sentence. *Therefore the Roman Church, or Court, is guilty of Schisme*, is an excellent Protestant consequence! But such fopperies we must expect from obstinate Hereticks, that with a perverse will oppose no lesse their owne understandings, then Catholick verities. The Pope (say they) imposed new articles of Faith upon their tender consciences, he made a new *Creed*, and declared it was necessary to believe the same. Therefore he was cause of the Schisme. The same argument that the *Arrians* made against the Councell of *Nice*, and Saint *Athanasius* his *Creed*, doe these Hereticks now object against the Councell of *Trent*, and Pope *Pius V.* his profession of Faith. Declarations against new heresies, are no new Creeds; they are but explanations of the old, not new articles of Faith. One article of Faith may be divided into many branches: how many doth Saint *Athanasius* set downe in his Symbol of the Trinity and Incarnation? The Catholick Church did alwayes practise this way, when it was necessary to confute heresies. If it was lawfull for the Church of the fourth age, to command all Christians to professe and believe the *Symbol* of Saint *Athanasius*, which was but an explanation of particulars contained in the mysteries of the *Trinity* and *Incarnation*; why cannot the Church now explaine more particularly the Apostles *Creed*, and any part of Scripture, impugned by Hereticks, and command all Christians to believe the same? All the pretended

tended new articles are contained in the Apoſtles Creed implicitely, as in that of the *Communion of Saints, Remiſsion of ſinnes, Catholick Church*, &c. or at leaſt in ſome text of Scripture, as Tranſubſtantiation in *Chriſts* words, *This is my Body*. The petty Miniſters of the Engliſh *Nags-head* Church preſume to make a new Creed of 39. articles, proteſting againſt the ancient Faith of Chriſtendome, and they admire that the Vicar of *Chriſt*, and a generall Councell, ſhould warne all Catholicks to beware of their hereſies, and to that end declare in a Symbol of Faith more particularly the received Doctrine of the Church of God. Away with theſe ſhamefull ſhifts of Hereticks, whoſe laſt excuſe for their Schiſme is, that they who begunne it, were Roman Catholicks. So were Rebells once loyall Subjects, and yet that doth not excuſe themſelves, or their adherents, from the guilt of rebellion. With theſe hereticall deviſes are many poore idiots miſled by ungodly and wicked Preachers, who gaine their living and credit by the damnation of ſoules, that *Chriſt* our Saviour purchaſed at ſo deare a rate.

6 The laſt thing I propoſed in the title of this Chapter was, that its a greater foppery in Proteſtants, then in Catholicks, to deny the Popes infallibity in deciding controverſies of Chriſtian Religion. That it is a foppery in both, muſt be evident to all perſons, that will reflect upon the nature of Chriſtian Faith, and the Bookes of holy Scripture. When men believe as Chriſtians, they muſt exclude all manner of doubts and feares of being miſtaken, from the act wherewith they believe;

lieve; they cannot defend themſelves from a new hereſy by onely proteſting againſt it by word of mouth, they muſt deteſt it with their heart and underſtanding, and believe the quite contrary truth. There was never Heretick ſo ſimple as to broach an errour upon his owne ſcore; he alwayes pretends Gods Word for its fundation, and backs it with as many texts of Scripture, as Catholicks oppoſe againſt his hereſy. This was the practiſe of *Arrians*, *Neſtorians*, and all other ancient Hereticks, which Proteſtants doe now adayes imitate. If the true meaning of Scripture were as viſible to us, as it is infallible in it ſelfe, no Heretick would make uſe of the words of holy Writ, becauſe his fancy or interpretation would be eaſily diſcerned from the ſenſe which God intended, at leaſt by combining and comparing one text with another: but experience demonſtrates, that notwithſtanding all combinations of one place of Scripture with another, the controverſy remaines, and cannot be decided by Scripture alone. To imagine that all which cannot be decided by Scripture alone, is ſuperfluous, and the beliefe thereof not neceſſary for ſalvation, is to diſpenſe with the myſteries of the Trinity and Incarnation; ſeeing the Councell of *Nice*, and Saint *Athanaſius* that great Champion of the Catholick Church confuted and condemned the *Arrians*, not by Scripture alone, but by tradition, and adhearing not onely to the words, but alſo to that ſenſe of Scripture, which that preſent Church had received from the former.

Soz. lib. 1. c. 16. Athan. Apol. 2.

7 Seeing therefore that controverſies of Chriſtian

ſtian Religion muſt be decided by the ſenſe, as well as by the words of Scripture; and that the ſaid ſenſe is more clearly delivered to us by tradition, and the teſtimony of the Church, then by the words themſelves in controverted texts; and that Hereticks may endeavour to confound their owne tradition with that of the true Catholick Church (as the *Quartadecimans* did in the celebrating Eaſter;) and that they may invent new hereſies, never thought of in former ages: ſuppoſing, I ſay, that all this is poſſible, the remedy of theſe evills in the Church, cannot be impoſſible; and truly the remedy is impoſſible (at leaſt at all times, to wit, when generall Councells are not aſſembled) if the Pope be not infallible in declaring what is hereſy, divine Faith, and Catholick tradition. Such few Catholicks as called in queſtion the Popes infallibity, excuſed their errour not onely with the infallibility, but alſo with the morall poſſibility of a generall Councell, whenſoever a new hereſy would be invented: but they were groſſely miſtaken, as experience doth demonſtrate; and a perpetuall generall Councell was never intended by God, who commandeth the Biſhops and Prelates to have a care of the particular Churches which he committed to their charge; a thing not compatible with their continuall aſſiſtance in *Conſtantinople*, *Trent*, or any other one City, where the Councell is aſſembled. But Proteſtants hitherto have denyed (even the Engliſh Church in the 21. of their 39. articles) that generall Councells are infallible, and conſequently muſt ſay, that God commanded an impoſſibility,

poſſibility, bidding us beware of new hereſies, *Act.* 20.
and not believe falſe Prophets, when he left us no infallible Judge, or Paſtour, to declare unto us what doctrine is hereſy, and who are the falſe Prophets. No Catholick was ever ſo unreaſonable, as to defend ſuch a foppery.

8 And though of late ſome of our Nags head Doctours (contrary to the 21. article of their Creed, and Engliſh Church) acknowledge that generall Councells are infallible in deciding controverſies of Faith, and (to their eternall ſhame, and the infamy of their venerable Mother the Proteſtant Church of England) are now forced to call the 39. *Articles of their Religion* by the name of onely *probable opinions*; yet ſuch a definition or deſcription they give in their printed bookes of a *generall Councell*, with ſo many odde conditions, and ſo inſuperable difficulties, that onely mad men may hope to ſee ſuch a Chriſtian Aſſembly meete, and much leſſe agree in condemning any hereſy, or declaring what is Catholick Doctrine. This new definition of a generall Councell is but a meere put of, to gaine time, that Nags-head errours may laſt as long as their Miniſters; but they are evidently convinced, and condemned by the abſurdity of their poore ſhift: its a greater foppery to admit of infallibility in an impoſſible Councell, then to admit of a poſſible Councell without infallibility. The firſt is an abſolute *Chimæra*, contrary to the evident light of naturall reaſon: the ſecond ſeemeth onely impoſſible to Chriſtians, that grant there is a Church of God upon earth, and that he hath left meanes in it, to

end

end controversies of Religion with peace and unity of Catholick Faith.

9 There cannot be a greater foppery, then to thinke that God instituted his Church without possibility of obtaining the end of its institution. The end of the Catholick Church is our salvation by one, and the same supernaturall and undoubted Faith, communicated by preaching and hearing: this one and undoubted Faith in this manner is impossible, if there be not at least one infallible Pastour (when there are no generall Councells) who may by his definition declare what is Catholick Faith, what heresy, whensoever the Church is troubled with diversity of opinions: its as evident therefore, that the Popes infallibility is not superfluous, as it is cleare that God did not deprive his Church of meanes, without which its impossible to compasse the end he aymed at in its institution. If Protestants themselves judge it a most absurd and destructive Tenet in any Commonwealth, that a murtherer or felon cannot be apprehended, condemned, or punished by any other authority, then that of Parliament, even when it actually sits; how much more absurd and destructive must they grant it would be in the Church, that a murtherer of soules, and an Heretick, cannot be declared and condemned by any other authority, or infallibility, then that of a generall Councell, not actually sitting, nor likely to be assembled in a long time? Doe they imagine that God would institute a Church more absurdly, then themselves would order a Commonwealth? As in all well ordered

Rom. 10.

See the late Kings answer to the Remonstrance of the Lords and Commons assembled in Parliament 26. May 1642. in answer to the businesse of *Hull*.

ordered Commonwealths there must be meanes to suppresse sedition at any time, before it comes to be rebellion; so in the Church of God, there must be meanes to condemne dangerous opinions and growing heresies, before they come to spread and infect Christian soules. If there be no infallible and visible Judge of controversies besides a generall Councell, none will alter his opinion untill the generall Councell be gathered, and then it will be too late to apply the remedy. An exteriour acquiescence doth not change mēs opinions, nor free their minds, and thoughts from heretical errours: none thinkes himselfe obliged to forsake his owne opinion, for that of other men, if theirs be noe more then probable. Therefore some infallible authority there must bee at all times in the Church, whereby men may bee obliged to condemne even their owne opinions, and errours; and none doth as much as pretend to it, but the Roman Bishop.

10 The infallibility of some visible Judge of Controverfies alwayes at hand, especially when generall Councells can not meete conveniently, is soe agreable to evident reason, and soe necessary for the unity of Faith and peace, not onely of the Catholick Church, but also of the Christian Commonwealth, that the Protestants who were most against it, are now most for it, and wish that the Pope, if hee bee not, were as infallible as wee pretend. If their wish bee rationall (as without doubt it is) wee are to presume, that God the Author of reason, was as rationall in this particular, as they can wish. And though

it bee ſtrange, how they can imagine, that God can bee unreaſonable in any matter and in one that ſoe much concerned his Church; yet they are convinced by wofull experience, that our belief of the Popes infallibility is as beneficial to Catholicks, as their obſtinacy againſt it, hath beene prejudiciall to Proteſtants, who make Scripture the ground, and warrant of all attempts, and rebellions againſt their Soveraignes; whereas wee ſubmit our judgements to the ancient, and ſetled interpretation of Gods Word, and when that is not cleare, we conforme our ſelves to the ſentence of the Pope, a very indifferent perſon, and ſupreme Judge in matters of Chriſtian Religion; at leaſt he is more unpartiall to Princes, then their owne ſubjects interpreting Scripture by fancy, intereſt, or paſſion.

11 Why ſhould wee Catholicks believe, that the Biſhop of *Rome* is infallible, and Chriſts Vicar upon earth, rather then hee of *Conſtantinople*, or any other; is as much as to demand, why doe wee rather believe that *Philip* the 4. or *Lewis* the 14. are lawfull Kings of Spaine, and France, then other men that never could pretend right to thoſe Kingdomes? There is not any man upon earth who can pretend right be bee infallible in determining controverſies of Religion, but the Biſhop of *Rome*. Hee hath a more conſtant, and univerſal tradition for his ſpiritual juriſdiction, and infallible authority, then any King hath for his temporal ſuperiority. Why ſhould wee deny to the Pope, what all antiquity acknowledged, and all men muſt grant, if it bee not out of animoſity againſt

See the Proteſtants Apology for the Church of Rome *tr.* 1. *ſec.* 3. *ſubd.* 10. & *ſec.* 7. *ſubd.* 5. & 9. & *tr.* 2 *ſec.* 5. & 3 *ſubd.* 10.

againſt his perſon, or obſtinacy againſt his prerogative; which wee ought not to meaſure by his perſonal merits, but by Gods providence, and the publike good, and neceſſity of the Catholick Church. If wee looke upon the greatneſſe of the prerogative, its more probable that one man may deſerve it better, and bee more capable of it, then every one of them who concurre to the infallible definition of a generall Councell: neither ought it to ſeeme ſoe ſtrange, that God ſhould bee pleaſed to make one Pope infallible in S *Peters* chaire, if wee believe that every Biſhop is infallible in a Councell, who concurres to a definition, when all Chriſtendome is aſſembled together in an univerſal Synod. Noe Catholick doth believe that the Pope is infallible in all his words and actions, or as a particular Doctor, but onely when he propoſeth or ſpeaketh any thing in Gods name, and as his Interpreter, to the Catholick Church.

CHAP. X.

That the foundation of Iuſtice, and forme of Iudicature, is wholy deſtroyed by penall Lawes and oathes againſt any point of the Roman Catholick Religion.

1 THe foundation of Juſtice and Judicature, is evidence of lawfull witneſſes, againſt whoſe teſtimony the accuſed perſon can have no rationall exception. As the judge muſt have evi-

dence of witnesses for the sentence he pronounceth, so must the witnesses have some evidence for the testimony they give. There is a great difference betweene the evidence of witnesses, required against persons accused for Religion, and for other crimes. Eye-witnesses have best evidence against malefactours apprehended for civill crimes; but in matters of Faith, and religion, *Rom. 10.* *all goeth by heare-say*; he is the best witnesse, who relyes least upon his owne knowledge; his best evidence is the testimony of others dead before he was borne, and though their bodies lye rotten in graves, their Faith and Doctrine must be fresh in the memory and testimony of the present Catholick Church, and Christian posterity.

2 As the Judge must have evidence for his sentence, and the witnesse for his testimony, so must the Legislatour have evidence that his Law or Statute doth not contradict the Law of God; his legislative power must be subordinate to Christian Religion. *Henry* the VIII. *Edward* the VI. and Queene *Elizabeths* penall Statutes, are evidently against the Law of God and Christian Religion, if we may credit antiquity, and stick to the Faith and practise of the Church, and Catholick Princes, that went before them, not onely in England, but in all other Christian Kingdomes. No persons living have any other evidence for the Law of God, and Catholick Religion, but the testimony of the immediatly precedent age, confirmed with supernaturall signes: all former ages speake to us by the mouth of the last with which we conversed; we must take their word

word for all the reſt, and for the ſenſe, as well as for the letter of Scripture. The 14. age delivered to the 15. the Roman Catholick Faith, which we now profeſſe; aſſuring that it was the true ſenſe of Scripture, which they had learned from the 13. age, and ſo forth to the Apoſtles. What evidence had *Henry* the VIII. or his daughter Queen *Elizabeth*, to oppoſe againſt the teſtimony of all former ages, confirmed with ſo many miracles, and to make Statutes againſt the knowne and practiſed Law of God and Chriſtianity? His luxury, and his daughters baſtardy, are the onely evidence which Proteſtants can produce for the ground of penall Lawes againſt the Popes ſupremacy, and other points of the Roman Catholick Religion: an excellent foundation of Proteſtant Lawes, Juſtice, and Judicature.

3 To pronounce ſentènce of death, loſſe of goods, or baniſhment, againſt perſons without any proofe, is rather tyranny then injuſtice. The greateſt crimes (even that of treaſon) require at leaſt one lawfull witneſſe: let Proteſtant produce but one lawfull witneſſe againſt the Religion of Catholicks, and their ſenſe of Scripture, and we will not murmure againſt their penall Lawes, and rigourous proceedings: Antiquity affords them none, becauſe, though in divers ages, ſome odde men did teſtify ſometimes one errour of theirs, ſometimes another; they were in thoſe very times contradicted by the whole Catholick Church, and declared infamous Impoſtours and Hereticks. In this preſent age no Proteſtants can be lawfull witneſſes for their owne Religion, or

againſt ours, becauſe their teſtimony cannot be valid againſt ſo conſtant and univerſall a tradition, as we Catholicks have for our Doctrine and ſenſe of Scripture. Its as ridiculous and unjuſt in a Judge, to pronounce ſentence againſt Roman Catholicks for their Religion, upon the evidence and teſtimony of Proteſtancy, as if he had in open Court condemned men to forfeit their eſtates, and ancient inheritance, upon the word of a mad fellow, that produceth no other evidence to confirme his claime, but interiour motions of the ſpirit of coveteouſneſſe and ambition, or ſome obſcure text of the Law appliable to all cafes and ſubjects; for, all the Proteſtant evidence is reduced to the private ſpirit, and the pretended clearneſſe of Scripture. If this be not to deſtroy the foundation of Juſtice, and the forme of Judicature. Proteſtants have a different way of proceeding from all other Nations, and have altered the ſtile of naturall reaſon, humane nature, and the practiſe of all antiquity.

4 They cannot excuſe their perſecution againſt Catholicks, with the example of Chriſtian Emperours and Kings, that both for zeale of Religion and humane Policy (to avoid the danger of rebellion) made Lawes and Statutes againſt Hereticks, and Innovatours of the ancient Faith and ſenſe of Scripture, which deſcended to them by tradition from the Apoſtles. Proteſtants take the quite contrary way; they make Lawes and Statutes againſt the ancient Religion, and knowne ſenſe of Gods Word, and perſecute Catholicks for profeſſing it; whereas their Predeceſſours,

ſours, Emperours and Kings, puniſhed new Religions and Noveliſts. This laſt was lawfull in ſecular Princes, but the practiſe of Proteſtants is unjuſt and wicked, becauſe it deſtroyes Juſtice and the true Religion, confirmed by the publike teſtimony and practiſe of the Chriſtian world, ſince the Apoſtles time to this preſent. If the Roman Catholick Religion were not the true Apoſtolicall Faith, but as new as Proteſtants pretend, how is it poſſible that in hiſtory there ſhould be no mention made of any perſon that ſuffered as an Heretick, for broaching or maintaining any one point which we now profeſſe? If any Doctrine of ours were judged an hereſy, or a novelty by antiquity, without doubt we had not all eſcaped the rigour of penall Lawes made againſt Hereticks and Noveliſts. I am ſure Proteſtants cannot brag, nor ſay ſo much for their owne Doctrine, many if not all the points whereof have beene condemned as hereſy by the Church in ancient times, and puniſhed as novelties by Chriſtian Kings and Emperours; which was the onely reaſon that moved the firſt Engliſh Proteſtants to cauſe the young child *Edward* the VI. (when he knew not what he did) to repeale all the Lawes and Statutes that any Chriſtian King of England and the Kingdome had made againſt Hereticks, being convinced that themſelves, and not Catholicks, were comprehended in that number. All who ſuffered perſecution or death for any point of the Roman Religion, were looked upon by the Catholick Church in all ages, as glorious Confeſſours, and renowned

Martyrs. Amongst the most pretious jewells of the Easterne Church were accompted such as were put to death for defending the worship of Images against the *Iconoclasts*, who were the first that persecuted Christians for that Doctrine, at the instance of one *Serantapicus* a Magician and a Jew, that promised to *Gizedo* Prince of the *Saracens*, he should live 30. yeares, if he would command all Images to be taken away, and not worshipped in his Dominions by the Catholicks. But *Gizedo* dying within a yeare and a halfe, his sonne *Vlidus* condemned the Jew to death, as a perfidious Impostour; and the Images were worshipt as formerly, untill three yeares afterwards *Leo Isaurus* the heretick Emperour, at the instance also of Jewes, raised that most terrible persecution against the Catholick Church, for practising so pious a custome, which had continued amongst Christians, without the least danger of idolatry, since the time of the Apostles to that present, and will not be interrupted untill the day of judgement, notwithstanding the clamours, endeavours, and vaine pretended feares of Protestant *zealots*, in behalfe of *Serantapicus* their Patriarch, and his Hebrew tribe their loving brethren.

Baron. an. 723. Conc. Nican. 2. Act. 5.

Concil. Nican. 2. Baron. an. 726.

5 Their persecution against Catholicks can be no more excused by the proceedings of the Spanish and Italian *Inquisition*, then their penall Statutes have beene by the Lawes of ancient Kings and Emperours against Hereticks. 1. Because the Inquisition proceeds according to the rules and forme of Justice; none is declared an Here-

Of the Inquisition.

Heretick, or guilty by a new Law, or oath, made onely to the end that by them men may be intrapped both in ſoule, body, and eſtate: it was no crime in England to be a Catholick, before the penall Lawes were enacted, but it was a crime to be an Heretick, or *Apoſtata*, before the ancient Emperours and Kings made penall Lawes againſt herety. The Law ſuppoſed, and did not make the crime, as penall Statutes doe in England, making a crime of Chriſtian Religion. 2. Hereticks are never condemned by the *Inquiſition* without the teſtimony of many lawfull witneſſes, both living and dead: all the ancient Fathers, Councells, and the whole Catholick Church of former ages teſtify, that their errours are new, and contrary to the Doctrine of Chriſt, and his Apoſtles: no Rebell was ever more evidently convicted of rebellion againſt his Prince, then Hereticks are by the Inquiſition of hereſy againſt God and the Apoſtolicall Church. We Catholicks cannot obtaine ſo faire play at their hands; we are condemned by a new Law, becauſe we are not Hereticks, and our Judges are convicted of the crime they lay to our charge. Surely this is to turne upſide downe Juſtice and Judicature. 3. The Inquiſition medleth not with thoſe who never were Catholicks; but the penall Lawes comprehend them who never were of their Church, or communion. 4. The Inquiſition condemns no Hereticks to death, but onely declares their hereſy, to the end the faithfull may avoid their converſation: its true the ſecular power executeth the ſecular againſt them, notwitſtanding that the Inquiſition

quiſition doth proteſt againſt that rigour, and deſireth that Hereticks may not be puniſhed with death, or effuſion of bloud: this proteſtation and petition is now, and hath alwayes beene the continuall practiſe of the Roman Church; but the penall Lawes of Proteſtants are written with bloudy caracters, all their Courts are ſtained with the innocent and noble bloud of many learned and loyall Subjects, onely becauſe they would not take an oath againſt their conſcience, and abjure the Faith of their Chriſtian Anceſtours. 5. Though the Inquiſition were as unjuſt, and rigorous, as ſome of the ignorant Proteſtants pretend, it could be no blemiſh to the Catholick Religion, becauſe it is not an univerſall practiſe, but limited to *Spaine* and *Italy*, at the inſtance of ſecular Princes, who looke upon it as a neceſſary meanes to keepe their Subjects of thoſe Nations in the feare of God, and in awe of their Soveraignes. But the penall Lawes of England are ſpread as farre as their Proteſtant Church and communion. 6. The Inquiſition doth ſeriouſly wiſh and endeavour the converſion amendment of Hereticks, employing learned Divines to convince them of their errours, and inſtruct them in the way of ſalvation: but the penall Lawes, and the oathes of *ſupremacy*, *alleageance*, and *abjuration*, are like ſo many nets caſt out by Proteſtants, to fiſh eſtates in troubled conſciences; a farre different method from that of the Apoſtles, who were fiſhers of men, and not of eſtates: Proteſtants fiſh for eſtates, though not alwayes with ſucceſſe. In King *Iames* his reigne,

reigne, a *Scot* begged of his Majesty an English Catholicks estate, to whom he procured that the oath of supremacy might be tendered, never imagining that the Gentleman would take it, or goe to Church, and damne his soule to save his estate: the Gentleman offered the *Scot* a faire composition, but nothing would satisfy this beggar, if he had not made the Catholick also a beggar; who at length resolved to shew himselfe in the Church; whereupon the *Scot* made him a most devout and learned exhortation, dissuading him from all Protestant assemblies, often repeating and explaining the words of our Saviour, *What doth it availe a man, if he gaines all the World by the losse of his sale?* Yet the English man remained obstinate, and resolved rather to give his soule to the Devill, then his estate to a *Scot*. I believe there are many such beggarly Preachers now adayes in England; if they consider well the text of the Scots Sermon, they may apply it better to themselves, then to Roman Catholicks.

6 The last pretext for persecuting of English Catholicks, is the massacre and murther of Protestants in Ireland, in the beginning of the late troubles; and this must be a preamble to all Proclamations and Oathes of abjuration. What hath an English Catholick to doe with an Irish massacre? I am sure he doth not thirst by nature after the bloud of his owne Nation; and his Religion doth neither incline him to murther, or rebellion. That is a privilege of Protestancy: we have a setled sense of Scripture, which none can alter without breach of Catholick Faith; and we

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are not Judges of our owne Controverſies, but muſt ſubmit to a third and indifferent perſon. But as for the murthers and maſſacres of Ireland, ſo much and ſo often exaggerated in Proteſtant Pamphlets and Pulpits, I onely ſay, that Proteſtancy had a greater hand in them, then Catholick Religion, becauſe our Tenets are contrary to cruelty, and bloudſhead; and though Catholicks may be as guilty of murther as other men, the Religion cannot. Is it not notorious that the Proteſtants in Ireland ſigned a bloudy Petition, offered to the Parliament of England, that all Iriſh who would not goe to Church, might be extirpated, or baniſhed? This was done before the Iriſh Catholicks did ſtirre. But ſuppoſe that in *Vlſter* ſome of the raſcality or kernes (being exaſperated by ſo many and continuall injuries done to them by Proteſtants) had murthered ſome perſons; muſt that reflect upon the Engliſh Catholicks, and all the Iriſh Nation? It is moſt certaine and evident, that the murthers and maſſacres done in Ireland by Proteſtants, exceeded without compariſon thoſe committed by Catholicks, as well in reſpect of their brutiſhneſſe, as numerouſneſſe. Witneſſe their marches about *Dublin*, where the Inhabitants were all of Engliſh extraction, and ſpoke no other language but the ancient Saxon. There are very few of that populous Countrey called *Fingale* left alive, all periſhed by fire and ſword, being a moſt innocent people, and having nothing Iriſhlike in them, but Catholick Religion. In the march of the Proteſtant Army to the County of *Wicklo*, man, woman, and child

child was killed; a Gentlewoman big with child was hanged at an arch of a bridge, and the poore Catholick that guided the Army, for reward of his ſervice at parting, being commanded to blow into a piſtol, was ſhot therewith into the mouth, though there had beene no murther committed on the Proteſtants in that County. In another march into the ſame ſhire, one Maſter *Comain* an aged Gentleman, who never bore armes, was roaſted alive by one Captaine *Gines*; yea they murthered all that came in their way from within two miles of *Dublin*.

In a march into the County of *Kildare*, in, or about February 1641. ſome of the Officers going into Mrs. *Euſtace* of *Cradogſtons* houſe, a ſiſter to Sir *William Talbot* of eighty yeares of age, who being unable to ſhunne, entertained them with meate and drinke; after dinner, her ſelfe and another old Gentlewoman, and a girle of eight yeares of age, were murthered by the ſaid Proteſtant Officers.

Walter Evers Eſquire, aged and ſickly, and of a long time before the warre bed-ridden, being carried by his ſervants in a litter to ſhunne the fury of the Army, was taken and hanged. In *Weſtmeath* Maſter *Gauley* a Gentleman of a good eſtate, having a protection and ſhewing it, hoping thereby to ſave his goods, loſt his life, having his protection laid on his breſt, & was ſhot through it, to try whether it was proofe. Maſter *Thomas Talbot* a Gentleman of 90. yeares of age, and a great ſerviture in Queene *Elizabeths* warres in Ireland, having a protection alſo, was murthered.

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Seven or eight hundred women and children, ploughmen and labourers, were burned and murthered in a day in the Kings land (a tract within seven miles of *Dublin*) where neither murther, nor pillage had beene committed on the Protestants Whensoever the Army went abroad, the poore Countrey people did betake themselves to the firres, where the Protestant Officers did besiege them, and set the firres on fire; such as shunned and escaped that element, were killed by the besieging Army, and this they termed a *hunting*, sporting themselves with the bloud of innocents, These barbarous and savage cruelties were ordinary not onely neare *Dublin*, but in all other parts of the Kingdome, whereseoever the Protestants were, and may be read in divers Remonstrances and Relations published in the beginning of the late troubles.

But why doe we detaine our selves in particulars, when all the world seeth how the whole Irish Nation is murthered by the Transplantation into *Conaght*, and by transporting them into the plantations of *America*? Not content to starve them in those places, Protestants are resolved also to damne them, forcing them to an oath of *abjuration* against their consciences, and the publick Faith, given not onely by printed Declarations in the name of the English Parliament to the Irish Catholicks an. 1649. and 1652. *That the oath of abjuration shall not be administred to any in Ireland*; but also by an expresse article granted in a Treaty to the Catholicks of Ireland at *Kilkenny*, the 12. of May 1652. in confidence whereof, and

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of much more to the ſame effect, the Iriſh ſubmitted, and laid downe their armes, being aſſured that they ſhould enjoy the freedome and liberty of their conſciences, and not be moleſted for not going to Church, or any Proteſtant worſhip of God, who in due time will comfort his people, confound his enemies, deſtroy Proteſtancy the murtherer of ſoules and Catholick Nations.

Doe not divers in theſe very times prove their conſtant affection to the Parliament, by ſhewing their names ſubſcribed to this cruell Petition? Doth not the Mayor, who then was of *Londonderry*, an Engliſhman and a Proteſtant, with many others, teſtify, that there was not a drop of Engliſh bloud drawne in the North of Ireland (where the warre begunne) untill the daughter of *O Hara*, an Iriſh Lord, was moſt barbarouſly murthered by Proteſtants? But whoſoever deſires to be ſatisfied in this particular of Ireland, let him read, amongſt all others, the printed *Remonſtrance* of the Iriſh Confederate Catholicks, delivered by their Commiſſioners the Lord Viſcount *Preſton*, and Sir *Robert Talbot*, the 17. of March 1642. to his Majeſties Commiſſioners at *Trim*, and there he will ſee at large, how the Catholicks deſired that the murthers on both ſides might be puniſhed, and how they were forced to take armes by the wicked practiſes of Sir *William Perſons*, Sir *Charles Coote*, and other Proteſtants, who then governed that Kingdome: the beſt newes you could give the Councell at *Dublin*, was, that ſuch a Gentleman, or Nobleman, had retired (for feare of being murthered) from

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his house: this was evidence enough to declare him a Rebell, and confiscate his estate; their phrase was, They had another estate to divide amongst themselves and their friends, and seemed to rejoyce more at the taking armes of one estated man, then if all the Kingdome had laid downe armes and submitted. Whatsoever men may say in passion of the Irish warre, its evident that Protestancy had a greater influence upon it, then the Roman Catholick Religion, and therefore ought not to be made the preface, or pretext of persecution, or oathes of *abjuration.*

7 By what hath beene said in this Chapter, it appeareth, that penall Lawes and Oathes against the Catholick Roman Religion, destroy the ground of Justice, and the forme of Judicature, because the witnesses have no evidence for their testimony, the Judges not any for their sentence, and the Legislatour as little for the Law. They are blocks laid in the way, for Catholicks to stumble at, and occasions of scandall, whereby they must damne their soules, or loose their livelyhood. How is it possible that any Christian men can drive others into such streights and necessities? What Judge can finde in his heart to condemne a man to death and losse of goods, because he will not of his owne accord forfeit his share of happinesse in the other life? But let them who pronounce sentences against Catholicks for conscience, remember, that a day will come, when themselves must stand at the barre, and heare their dreadfull doome without hopes of reprivall. Gods Justice hath fallen visibly upon some of them

of them even in this world, to the aſtoniſhment of many, and repentance of very few. The memory of Juſtice *Glanviles* ſtrange wound and death, by an inviſible hand, is yet freſh in *Lincolne*, where in the end of Queene *Elizabeths* reigne, he condemned two Prieſts, *Sprat* and *Hunt*, for refuſing the oath of ſupremacy; and not long after, was ſuddenly ſtrucken from his horſe, and killed by ſuch another blowe as we read of *Iulian the Apoſtata*. *Drury* Lord Deputy of Ireland was cited to appeare before the throne of Gods judgement within the ſpace of 15. dayes, by the venerable Biſhop and Marly Fr. *Patrike Ochely* of the order of Saint *Francis*, whom he commanded to be put to death for not taking the oath of ſupremacy: and ſo it happened; for the 14. day *Drury* dyed of ſo intolerable a diſeaſe, that he cryed aloud, he was tormented with all the paines of hell.

Spondanus an. 1579. *Cambden* in his Annals relates the death of *Drury*, but not the occaſion.

8 Many other remarkable things might be ſet downe for the comfort of Catholicks, and terrour of their perſecutours; theſe may ſuffiſe to prove, that God doth not approve of penall Statutes and oathes againſt the Roman Catholick Religion, and that the ſword of divine Juſtice will alwayes hang over the Engliſh Nation, untill they modell their Lawes to the Law of God, nature, and equity. And though weake and coveteous Polititians be of a contrary opinion, I am confident they will in time learne by experience, that malicious policy muſt not give the Law to divine Providence, nor their injuſtice prevaile againſt Gods mercies; to whoſe divine Majeſty

we Catholicks continuall pray for the conversion of our moſt cruell perſecutors, and hope they will be reduced to the way of reaſon and ſalvation, ſooner then they deſerve. But in caſe the Lord be pleaſed to permit them carry on their barbarous perſecution, Catholicks muſt not deſpaire, but aſſure themſelves, that then they are moſt favoured by God, when they are moſt oppreſſed by Hereticks; and that even in this life, he will, in due time, provide for thoſe who ſuffer for his ſake, and perſevere conſtantly in his Faith and ſervice. But if they will, by taking the oath of abjuration, or diſſembling the Catholick Religion, matriculate themſelves in the devils bookes, and blot their names out of the booke of life, they may both in this, and the next, expect to be dealt withall according to their perjury and perfidious policy; whereby though they may thrive for few and uncertaine dayes, they may be ſure that, even in this world, God will be revenged of their poſterity, and deprive them of that poore inheritance, which their fond and damned parents purchaſed for them with the oath of abjuration, and the loſſe of their ſoules for all eternity.

9 Hitherto I have ſpent much time and paper with Polititians, who are either Atheiſts or Proteſtants by profeſſion. Now I muſt in the following Chapters inſtruct not onely them, but others alſo of whatſoever Religion they ſeeme to be, and exhort them to morall honeſty, without which there can be no ſolid wiſdome, or policy. Therefore that Princes may be perſwa-

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ded how contrary it is, even to their deſignes and intereſt, to countenance vice, and contemne vertue; I will preſume to put them in minde of ſome groſſe and dangerous errours, miſtaken in theſe later and abortive ages by Politicians. The ſalvation of ſoules depends much upon Princes, whoſe greateſt obligation is, to governe their Subjects by men that have ſoules, and are not void of all truth, honeſty, and honour. My deſigne is, either to convert Machiavilians, or at leaſt to perſwade, that it is not their intereſt to pervert others by ill example and unconſcionable proceedings. And becauſe Princes cannot treate all buſineſſes with their equalls, or with their owne Subjects, immediatly by themſelves, but of neceſſity muſt make uſe of Ambaſſadours, Miniſters, and Councellours of State, I will briefly treate of what vices ſuch perſons muſt ſhunne, and demonſtrate that truth and morall honeſty is the foundation and prop of Policy: which Doctrine is no leſſe true, then contrary to that definition of an Ambaſſadour, *Homo peregrè miſſus ad mentiendum Reipublicæ cauſa*, ſo much applauded and practiſed by men that underſtand not how prejudiciall untruths are, not onely to their buſineſſes, but to humane ſociety. Therefore in firſt place I will endeavour to prove

CHAP. XI.

That it is impoſsible for a Polititian to compaſſe his deſignes by untruths and impoſtures; and that nothing is more contrary to Policy, then vanity.

1 THe principall part of Policy conſiſts in wedding other mens intereſts to our own, by making appeare, that there is a neceſſity, or great conveniency in their conjunction. And becauſe the intereſts of Princes are ſeldome ſo united, but ſome contrariety may be diſcovered, there is great danger, that Ambaſſadours, or Miniſters of State, may endeavour to ſet forth their Maſters cauſe, not as it is, but as they wiſh it were, and ſupply with untruths what in reality is wanting. There are ſome men who tell lyes with ſo ill a grace, and garb, that you may eaſily perceive how little their thoughts doe agree with their words, and how farre themſelves are from crediting what they would have others believe; their language is ſo ſtuffed with affectation, that you may ſee its rather a piece of artificiall memory, then a ſincere and hearty expreſſion. Others are more cunning, and give ſo good a colour to untruths, that they may deceive the wiſeſt men the firſt or ſecond time. This cheating art and eloquence is ſoone learnt, becauſe it requireth little wit, leſſe judgement, and no conſcience; and this

this is the reason why it is so common. But it cannot be long concealed, it will be very soone discovered either by the incoherency of the Oratours speech, or by some evidence contradicting his relation, or not compatible with his vaine undertaking. They must be very simple men who are over-reached by the faculty of lying; their first credulity may be attributed to want of judgement, but the second argues want of memory, with which even fooles abound, and may serve their turne, by putting them in minde of the former cheate, and defend them from being fooled the second time by the same impostour.

2 If Polititians who make untruths the foundation of their businesses, were to deale with the greatest fooles, the most they might expect, would be to be credited in their first or second audience; in the third they may with reason feare an afront, or at least that all businesses will be at a stand: for, how can a wise Prince, or prudent Minister of State, build a designe upon a mans information, whose custome and passetime is to cheate others. He that is given to lyes, regards not honour, or conscience, and consequently will make no scruple to embarke his Masters interest in a rotten bottome, provided himselfe may be assured to gaine any thing by the naufrage or miscarriage of the designe. This at least will be the suspicion of those with whom he is in treaty, and though they may heare with patience his *harangues*, they will suspend their judgements untill their doubts be taken away by some other information, and confirmation. And though his

intelligence should prove true, it will not be judged sincere, neither will his credit be any thing encreased in their opinions, because cunning lyers tell truth sometimes, that they may seeme to speake it alwayes: therefore the maxime of great Statesmen is, rather to delay businesses, and hazard the losse of opportunities, then undertake any upon the word and relation of an impostour. Its as impossible to profit the Prince or Commonwealth by untruths, as it is to foole the wisest men of the world, with whom businesses are dealt: yet this caracter of *Mentiri pro Republica*, hath made the world so suspicious of Statesmens ingenuity, that few of them are believed in ordinary discourse. *Henry* the IV. of France assured the Hollanders, that *Spinola* would not besiege a certaine Towne of theirs that campana, because *Spinola* told him he would, and was as good as his word, contrary to the King and States expectation, and gained the Towne more by speaking truth, then by fighting. Ministers of State may conceale the truth, and not speake it to curious and impertinent persons, but they ought not to conceale it by speaking untruths.

3 Vaine men are most given to lyes of any, because they tell untruths not onely to others, but to themselves; to others by words, and to themselves by their fond conceits of their owne abilities and parts: whence it proceeds, that they reflect not upon the incoherency of their words, because having deceived themselves by an extraordinary opinion of themselves and of their own judgement, they are confident of deceiving without

out the leaſt hazard of being caught in a lye, the onely thing that makes a lyar circumſpect. A vaine man doth imagine, that wiſe and ſober men are as much taken with flatteries, as he is with flattering himſelfe; and therefore in all occaſions doth practiſe his paraſiticall art ſo plainly and abſurdly, that they who are leaſt concerned, cannot forbeare to bluſh, and wiſh themſelves farre enough from ſo ungratefull and injurious an Oratour; yet he apprehends non injury done, becauſe he doth to others, what he would have done to himſelfe.

4 A man who miſtakes himſelfe ſo groſſely, muſt needs be miſtaken in others, and in buſineſſes, for which he is as unfit, as he imagineth himſelfe proper. Deſignes upon others muſt be firſt applyed to our ſelves; we muſt conſider what our ſelves would doe to prevent or quaſh them, in caſe they had come to our knowledge, and accordingly judge of our enemies; not contemne their wit, or valour, as vaine men doe all others compared with themſelves. The onely way therefore to effect a deſigne, is to keepe it ſecret, and a vaine man is as little maſter of his thoughts and of a ſecrecy, as of his tongue. He muſt proclaime to all the world, how much he is truſted, and to the end none may doubt of it, he will betray his truſt, and reveale the ſecrecy (which is the life of buſineſſes) to any that will heare him, and ſeeme to congratulate and applaude his intimacy with his Prince, or others, to whom he is employed. But if himſelfe doth undertake to ſet a deſigne afoot, he will be ſo ſet upon vaine ſpe-

tions, that there will be as little roome for the practicall part, as there was for *Archimedes* to ſtand in, when he undertooke to demonſtrate, that he could move the earth. Vaine men are great undertakers, and promiſe to move both heaven and earth, make ſtirres and revolutions upon Sea and Land; but when it comes to the puſh, they are as farre from performance, as *Archimedes* was from turning the earth upſide downe.

5 By this it appeares how neceſſary it is for Princes to make choice of ſtayed, ſober, and ſincere men to doe their buſineſſes: the beſt letter of credence is the employed perſons, truth, and integrity; without which nothing will be effected; nothing being more odious, then a preſumptuous, lying, and vaine man; to croſſe him, his Maſters buſineſſe may be croſſed; ſilence and delayes will be his anſwer, which is a ſignificant language in wiſe and civill Courts; though vaine men are not capable of underſtanding any expreſſion however ſo cleare that may ſeeme to call in queſtion their owne favour and ſucceſſe, and will rather ſtrive againſt the Courts inclination, then acknowledge that themſelves can be ungratefull or miſtruſted. Wiſe men will be loath to taxe the Miniſter of another Prince of any fault, though the proofe were evident: therefore the Prince who employed him, muſt not take for granted, that others are ſatisfied of his truth & ingenuity, becauſe they do not declare their mindes in words: there is no language better underſtood amongſt Stateſmen, then the progreſſe of the buſineſſe you propoſe; if it goeth on roundly, they

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underſtand you; if there be rubs & ſtops, you may underſtand them if you pleaſe, and may aſſure your ſelfe, that there is ſomething amiſſe either in the buſineſſe, or in the perſon that followeth it: and if the buſineſſe be as advantagious to the Court as is pretended, and yet is not advanced; the perſon who treateth it, cannot be gratefull to the Miniſters: and this is the practiſe and language of wiſe Stateſmen and civill Courtiours, as you may ſee in *Antonio Perez* his Letters, who after his eſcape into France, became a Mediatour in that Court for a Friend; but by the delayes and civill language of the Miniſters, underſtood their meaning, as one who had practiſed the ſame art in the Court of Spaine. Wherefore let Polititians perſwade themſelves, that truth and plaine dealing is not ſo contrary to policy and buſineſſes, as ſome *Sir Politicks would be*, doe vainly imagine. But from their words let us paſſe to their deeds, and prove

CHAP. XII.

That it is impoſſible to be a wiſe States-man, and effect buſineſſes, without morall honeſty; and that it is moſt dangerous for a Prince to have Councellours that are diſhoneſt men.

1 KNavery now adayes hath gained ſo much credit in Courts, and amongſt weake Polititians,

titians, that you doe a man an injury (in their opinion) if you call him an *honeſt man:* they thinke that to be honeſt, or to be a foole, are *ſynonimas*, or the ſame thing. A diſhoneſt man can neither be truſted at home nor abroad, and by conſequence can be no Stateſman; forreigne Princes will have nothing to doe with him, and the Subjects leſſe, if they can have acceſſe to their Prince without him. Its impoſſible for him to counterfeit honeſty; if he be not really honeſt, it will be ſoone diſcovered, becauſe honeſty conſiſts more in deeds, then in words, and though wicked thoughts may be concealed by good language, actions cannot, ſeeing they muſt appeare and be cenſured by all the world according to their merit. The beſt part of *Policy* conſiſts in perſwading others to what you ayme at; and eloquence of words will not doe, when deeds are contrary. So that it is as impoſſible for one to be a wiſe Polititian without morall honeſty, as it is to conceale the wickedneſſe of viſible actions, that admit of no good interpretation; or to perſwade men that nothing is intended by diſhoneſt and deſtructive wayes, but honeſt and plaine dealing. If all the reſt of the world were blinde fooles, diſhoneſt men might paſſe amongſt them for wiſe Polititians.

2 What prejudice ſuch men drawes upon Princes that follow their advice, though not their example, is obvious to every Chriſtian that will conſider, how much Gods Providence is engaged in croſſing wicked counſells and deſignes. But becauſe we are to deale now with perſons that laugh

laugh at God and his Providence, as at *ſkarcrowes*, whereby ſimple folkes are frighted out of their wits and intereſt, we muſt wave that argument, and ſpeake to fooles in their owne language, that is, onely of temporall motives and humane reſpects. A diſhoneſt man is alwayes buſied with wicked plots, and employes his creatures (who are as pernicious as himſelfe) in all places of gaine, truſt, and honour: all men of parts and merits are excluded, becauſe they ſcorne to be ſpyes, pimps, or ſlaves to diſhoneſt Councellours, or to ſuch as are raiſed from the durt by their favour, and governe the Commonwealth. There is nothing that the multitude doth more reſent, then to ſee worthy and vertuous men neglected, becauſe though men hate vertue in themſelves, they love it in others; beſides, *Worth* and *vertue* are the two wings wherewith perſons of lowe diſcent hope to be raiſed to any height and preferment, which if they ſee clipt in others, they will deſpaire to be ſupported by them, and will declare to all men with whom they converſe, how little they are to expect from thoſe, whoſe intereſt is grounded upon vice, and diſhoneſt proceedings. From this common diſcontent, managed by ſome factious and politick head, the Subjects come many times to rebell againſt his Prince, for not puniſhing or baniſhing his evill Councellours; and theſe, who looke more upon their owne preſervation, then the Prince his ſafety or honour, engage him more and more in their quarell, by perſwading him, that to Rebells nothing muſt be granted; who at length get all by force, with the ruine of their

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Soveraigne and his posterity. All this you may see verified in the life of *Edward* the Second King of England.

3 But in case the quite contrary way be taken, and that the Subjects (to comply with perverse inclinations, and those who are in power) strive who shall be most wicked, from thence must greater danger arise to the Prince, then from any other emulation, or discontent. Vertuous men are few, and consequently the Prince may without great difficulty finde them employments: but if vice be rewarded, he will not finde in his Kingdome wherewith to content half the number of dishonest pretenders; and to satisfie some few of them, is to disgust all the rest, who being men of as little honour as conscience, will make use of their number and power, to obtaine what they could not by favour, and will clime up to the height of their ambition by force and wicked devices. This is the reason why Princes ought to esteeme and reward vertue, and discountenance vice, and why none ought to be of his Councell, whose integrity is not notorious to his Subjects; for, how can a Prince discountenance vice, if his Favourits be vicious and dishonest persons? Their ill example may be his ruine, because all men who desire to be preferred, will prostitute their consciences to the Favourits will and pleasure, and neglect his Master; and when the Favourit hath gained the greatest part of the Subjects to his owne devotion, perhaps he will plot something against the Soveraignes person, and promote to the royall Throne some of his owne rela-

relations. A Prince cannot be too suspicious and jealous of dishoneſt Councellours; the greateſt tye of fidelity being conſcience, they who have none muſt prove diſloyall, whenſoever it ſtands with their conveniency. Therefore its moſt dangerous, and want of true Policy in Princes, to truſt themſelves or their affaires in the hands of ſuch men: for, though it be their intereſt this day to be faithfull to their King, it may be the contrary to morrowe; I am ſure it can never be his intereſt to ſtick to them, or owne their diſhoneſt proceedings. The intereſt of Kings lyeth in the affection of his Subjects, and its impoſſible they ſhould affect a King, who not onely protects, but ownes manifeſt injuſtices. Subjects are men, and as apt to reſent and revenge injuries, as the Soveraigne. He muſt handle them very gently, and not expoſe them to the contempt or tyranny of wicked Miniſters; for, though they may have patience for a time, at length they may growe furious, and he will finde himſelfe miſtaken in their temper, when it is too late to diſmiſſe or puniſh thoſe who occaſioned their diſtempers.

4 Amongſt all Princes ruined by the wickedneſſe of Miniſters, none is more to be pitied then *Edward* the VI. of England, becauſe he could as little depoſe as chooſe his Counſellours, being alwayes in his minority. It is the opinion of moſt Writers, that *Dudley* Duque of *Northumberland*, after beheading *Seamour* the Protectour, did poyſon the King, to the end his ſonne *Guilford*, who married the Lady *Iane Gray*, might, in her right, be King, and himſelfe in the right and reigne of his

his ſonne, governe England, excluding Queene *Mary*, and the Queene of Scots. I doe not thinke that any hiſtory can give teſtimony of more diſhoneſt Counſellours in one time, and in one Kingdome, then we read of in this poore childs reigne. *Seamour* himſelfe violated his oath and promiſe given to *Henry* the VIII. that no new Religion ſhould be brought into England during the Kings minority. Afterwards he cauſed his owne brother to be beheaded. The Duque of *Northumberland* plotted the Kings death, diſſembled his Faith, which at length upon the ſcaffold he profeſſed, dying a Roman Catholick, and exhorting the Nation to ſticke to that Religion. But what I deſire Princes ſhould reflect upon, is, how dangerous it is for them, to have Counſellours void of all Religion and conſcience. A man would thinke that *Dudley* could have no other intereſt, but that of King *Edward*, whom he ruled together with the Kingdome; and yet we ſee how farre he went to fetch a contrary intereſt, and by what wicked and diſhoneſt wayes. There is no intereſt remote, or too farre from one of a large conſcience, if he be perſwaded its more for his purpoſe, then the preſent which he manageth. Let Princes therefore countenance vertue, and baniſh vice from their Courts and Counſells, if they have any care of their owne intereſt and ſecurity. But now let us ſee

CHAP.

CHAP. XIII.

How neceſſary it is for a Stateſman to be a man of honour, and of his word; and how great a difference there is betweene Policy *and* Craft?

1 ALl Stateſmen muſt be Gentlemen in their actions. They muſt ſhunne as much meane wayes in themſelves, as they muſt ſeeme not to diſlike of them in other meane perſons, whom they employe or entertaine as neceſſary and baſe inſtruments. They muſt countenance ſpyes, but ſcorne to be ſpyes themſelves. The maxime of a Stateſman muſt be, not to betray any man that confides in him; for, the food of Policy is information and knowledge of buſineſſes, which none will give that is afraid of being betrayed. A man may be faithfull to his Prince, without being a Traitour to his Subjects, or any other; and the favour of a Miniſter with his Prince, muſt not be grounded upon information of other mens defects, but upon his owne ſervices, ſtrength of judgement, and dexterity of managing affaires. He who creeps into favour by telling tales, and ſuch meane wayes, is rather a petty ſpy and informer, then a wiſe Stateſman. I have knowne a great Miniſter of State, who told a Gentleman that deſired to be adviſed by him, he would helpe him in what he could, but warned him before hand,

hand, that he would make use of any thing he heard for his Masters service; and therefore bid him consider, whether it was for his purpose to communicate unto him any secrecy. This was honourable and plaine dealing; he would serve his King, and not betray others: and yet this Minister of State is knowne to be as faithfull to his Master, as ever Subject was to Prince, having lost for his service as great an estate, as any Subject in our parts of Christendome doth possesse.

2 There are some persons that place the essence of a Polititian, in being a Favourite of that faction which actually beareth sway: they thinke it wisdome (though not worth) to change their friends as often as these doe their fortune, and (which is worse) to become enemies of those who raised them from nothing, because its so necessary to humour the present power. Such cut-purses and cut-throates are the infamy of Courts, and the dregs of Commonwealths. No wise Statesman can trust them, because if the Prince doth but frowne at him, he may be sure to receive a kick from so mercenary and ungratefull fellowes, who may be called crafty companions, but no wise Polititians. Beasts may be crafty, but not wise or politick: craft, even in men, requires but little wit, or policy: there is a great difference betweene a crafty foole, and a wise Polititian. These crafty fooles, or Court spyes, have no lesse worth in them, then many brute beasts, that preserve a gratefull memory to their benefactours; and shew as little judgement as honour, in accommodating themselves to the times in so shameless a manner.

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A man is not bound in conscience, or honour, to strive obstinatly for his Friend against the torrent of a Court, and the violence of a wilfull Prince, but he is obliged not to side with his enemies. It is no rash judgement to thinke, that he who becomes an enemy to his Friend onely upon the score of the present power, or prevailing faction, will doe the same to his Prince, if ever he be overpowerd by any that will admit of such infamous Parasits into his favour. Such meane Creatures are more fit for goales then Courts, for footmen then friends, for spies then servants, and for infamous pimps, then for wise Statesmen.

3 *Policy* and *Craft* doe not onely differ by reason of the diversity of the judgements and capacities of the persons, but also doe require different objects; *policy* being ordained for great and weighty affaires, and *craft* onely for petty tricks and poore devices. Its as absurd to see a Statesman busy himselfe about meane and little matters as it is to see an Ape sit amongst Counsellours of State, or a crafty foole debate matters of great concernment. Though the *Lacedemonians* did pardon cutpurses and thieves, when they committed the crime with exquisite craft, yet they never thought fit to make them Counsellours of the Commonwealth, knowing full well the difference that there is betweene craft and Policy: a man may be wary and circumspect as to his own particular concerns, and yet be very unfit to governe a Kingdome or Commonwealth. the first proceeds from selfelove; the second requires great judgement; and though no man of great

judgement hates himſelfe, yet many love themſelves that have but little judgement, and conſequently may be fit to have a care of their owne intereſt, but not to direct the affaires of Princes and Kingdomes.

4 A Stateſman muſt alſo be a man of his word, that is, he muſt performe whatſoever he promiſed, either in publike or private. To be a man of word, is more then not to ſpeake untruths, or tell lyes; for, one may not performe what he promiſed, and yet not tell a lye, becauſe when he promiſed, he intended to performe, and ſpoke not againſt his minde, which he afterwards changed. But a Stateſman muſt ſtand as much upon punctuall performance of his promiſe, as a Merchant upon punctuall payment of his bills; both live and traffike upon credit, if that be loſt, none will deale with either. The beſt way to keepe a mans word, is, not to engage it in any thing, which he is not ſure to performe, and conſequently not to promiſe what depends upon the will and pleaſure of the Prince, without acquainting him not onely with the matter, but alſo with the circumſtances, becauſe one circumſtance may alter the caſe, and give occaſion to diſlike the whole buſineſſe. It is a poore come of, in a Miniſter of State, to ſay, Its true I promiſed ſuch a thing, but I cannot command my Maſter, nor performe without his allowance. This lookes like a cheate, and muſt be farre from the mouth and thoughts of a Stateſman, whoſe profeſſion is to deale warily, but not to cozen. He ought to have acquainted his Maſter with the buſineſſe, before it was concluded,

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and not bring his honour in question, by concluding him a pupill, seeing his Minister durst conclude such matters without his consent and approbation. The Prince his word is engaged in the promise of his chiefe Minister, at least his honour is tainted by the nonperformance, he must either make good his Ministers word, or acknowledge that himselfe was but a cifer when his Minister concluded the businesse; so that not onely for his owne, but for for his Masters sake, the Statesman must be a man of his word, and punctuall in performing.

5 There is not any thing that puts a Prince or Minister of State in greater danger and necessities, then nonperformance; because it is a resignation of the right they have to be performed withall by others: it is the ground of a confederacy against their credit and reputation, which is the greatest treasure and best support of Princes, who cannot alwayes be furnished with money for their Armies, Navies, and other occasions; therefore they must borrowe it from their Subjects or friends, who will looke upon the greatest Monarch as upon a Bankropt, if he be not punctuall in making good his word and promise. And truly when Princes doe not performe, it is to be supposed they are not able, because onely an impossibility can force them to omit a thing so necessary for their preservation and reputation, the losse of which is the greatest blow that a Monarchy or Commonwealth can receive. But from this danger let us passe to another, and prove

CHAP. XIV.

That nothing is more dangerous to a Prince, or contrary to Policy, then to make use of Ministers of State odious to his owne Subjects, either for their vices or misfortunes.

1 KIngdomes and Commonwealths are ruined by civill warres, a forreigne Enemy may easily be kept of, if all be united at home; but if there be division amongst themselves, a forreigne Enemy is superfluous, the worke will be done and the Kingdome undone without him. A Prince that maketh use of odious Ministers of State, doth declare warre against his owne Subjects, or at least giveth them occasion to declare warre against himselfe. The greatest difficulty that Subjects finde in their subjection, is to obey the Kings Ministers: when himselfe commands, they take it for an honour; but when a fellow Subject commands, though he doth it in the Kings name and by his authority, they can hardly digest that pill, because that which should temper and sweeten it, makes it more ungratefull, to wit, the Kings authority, which in a Subject is as bitter as gale, though in himself it be most pleasing: the more Kingly a Subject lookes, the more are the people offended with his sight and commands; he is an object of envy, not of love.

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2 And the reason of this antipathy is, because he who represents the Kings person, doth not command with the Kings mouth, nor with the Kings will, but with his owne; in reality its he that commands, not the King, though he tells you the contrary, and that his Majesty doth morally speake and command in him: few Subjects understand this distinction and morality; they see the King is not present, & that one of their owne *Camerades* commands them as absolutely as their Soveraigne; this is all they see and feele: other formalities and moralities are but fictions of the Law, whereby we are commanded to imagine that the King speaketh, when his Minister uttereth any thing in his Majesties name: men are slow in feigning or imagining any thing to their owne disadvantage, or contrary to their inclination; and nothing is more contrary to humane nature, then to acknowledge superiority in our equalls; wherefore there is great difficulty in obeying a Subject, because we are evidently convinced that he is our equall, and a Subject, though he commands like our King and Superiour; and we are more inclined to feigne and imagine, that he is unworthy of the Kings authority, then that he ought to be endowed with so great a prerogative; at least we wish he were not, and our wishes are the best interpreters of our inclinations. And though many times the person that commands us be capable of the greatest trust, yet they who are commanded, are apter to imagine, that he betrayeth it, or at least exceedeth his commission or instructions, then they are to obey or

to imagine that the King hath as great a hand in the command as is pretended.

3 Men being so apt of their owne nature to take fire of sedition, when they are commanded of their equalls, against whom they have no other aversion, or quarell, but his authority, and the Prince his favour; into what flames of rebellion may we presume will they breake forth, when their naturall inclinations are fomented by the passions of contempt and hatred against the Prince his Officer or Counsellour, for his vices or misfortunes? They will imagine that he is as mindfull, as themselves are fearfull of revenge, and will attribute his commands more to passion, then to any zeale of his Masters service, or good of the Commonwealth. And in case it be evident that nothing is done without the Prince his privity and warrant, they will perswade themselves that the ground of the Prince his warrant, is their Enemies information, if not his importunity to annihilate all those who are not his Creatures. When he promotes any of his owne relations, however so well deserving, he is looked upon as partiall, unjust, and unfit for the government. If he keepes a great traine, he is proud; if given to hospitality or civill conversation, he strives to make himselfe popular, and is a dangerous man; all his words and actions are misinterpreted, or not understood, because he is hated by the generality of the people, who are the supreme Judges, or rather Creatours of a good and ill fame; and good fame is as necessary for a Minister of State, as policy; the want of it in a Counsellour is more

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dangerous to the Prince, then the want of wisdome, or experience: this may be supplied by the Prince his owne judgement, and application to businesses; but the ill name and reputation of a Minister cannot be helped by the Prince his goodnesse, nay rather his owne fame and judgement will be called in question, for putting his affaires into the hands of a person infamous in the opinion of his people, or at least unfortunate in his designes.

4 Sometimes it may happen, that really the Prince his Minister, or Counsellour, is injured by the opinion of the world, and that the people have no other crime to lay to his charge, but their owne hatred: therefore Princes doe often strive against the multitude, to maintaine the innocency of their Officers against so unreasonable a passion. This argues in the Prince a very good nature and an inclination to Justice, and is much to be commended, if what he desires can be effected: yet its a very hard taske, because the greatest innocency once condemned by the verdict of the people, will hardly have the sentence recalled, though never so unjust: the same passion of hatred that prevailed against so cleare innocency, doth make men obstinate in adhearing to the false judgements they have once given of a good Ministers abilities or actions. The multitude is compared to a beast, it may be tamed, but never by reason perswaded to alter their fancy, or opinion once conceived and grounded upon passion, whereby the major part are led. The wisdome of a politick Prince doth not consist in

making the multitude wise, that being a thing impossible, it consisteth in applying his owne wisdome to direct their humours by reason, in due times and occasions. The art of riding the great horse, requires wit and judgement in the horseman, but not in the horse; it doth not consist in communicating wit or judgement to the horse, but in applying with dexterity his owne art to the beasts humour. A wise Prince must humour the multitude, as men humour beasts which they teach or tame, he must not strive to make them wise and reasonable, though they must be managed by wisdom & reason. They are as uncapable of altering a popular errour and common hatred against a Counsellour or Minister of State, as old mules are of leaving of their jadish tricks. The Prince must have patience, and dissemble with this humorsome beast, the *multitude*, and governe them by Ministers that are not odious, but gratefull to them; if not, they may play him a jadish trick, and kick at him, for the hatred they beare to his Minister. The onely way for the Prince to be rid of this danger and trouble, is, to make choice of so good and vertuous Ministers, that no calumny can prejudice their fame, nor hatred finde matter to carp at in their actions. So that when all comes to all, we see that honesty and integrity is the ground of policy, and that wisdome without vertue in a Minister of State, is of most dangerous consequence to his Prince. Therefore in my opinion its an evident proofe of wisdome, and a laudable custome in Princes, to make use of Bishops and Clergymen in their Coun-

Counsells, because its presumed they are more then ordinarily vertuous. But seeing many are of a contrary sense, I will examine it, and prove

CHAP. XV.

That it is great wisdome and policy in Princes, to make use of Clergymen in State affaires.

1 THat it hath beene the continuall practise amongst the Jewes, to let the Priests share in the government of the Commonwealth, is evident by many examples in Scripture: and amongst Christians, you will not read of one age, wherein the Clergy have not had their heads and hands in politick affaires, by order of their Princes, and consent of the people. To exclude them from this custome and practise, because some of them made not as good use thereof as they ought, is an argument more familiar to seculars, then advantagious; fewer Churchmen then seculars have abused their power, or betrayed their trust; nay it hath beene as rare amongst them, as ordinary amongst seculars, to make ill use of their Kings favour and interest; and yet seculars doe not thinke it reasonable, that all themselves should be excluded by the Princes, or people, from the government of the Commonwealth, though some of them have beene more mistaken, and are more subject to erre in that art, then the Clergy: their argument therefore may

may be with more force retorted againſt themſelves.

3 Polititians are Joyners by their trade, their art conſiſts in joyning the common good with the intereſt of the Prince. It muſt be a cleare judgement that will not confound theſe two things, and he muſt be no leſſe vertuous, then wary, that will not incline more to one ſide, then to the other. Seculars are pleaſed to acknowledge more vertue in Churchmen, then in themſelves, but they doubt much of their judgements. If ſtudy of ſciences and knowledge of what paſſed in former ages, doth perfect mans underſtanding, Churchmen have the advantage of ſeculars in judging of affaires, who have not ſo much time to ſpare from their paſſetimes, nor ſo great an inclination and obligation to learne, as the Clergy. But ſeculars, though they were as learned as Churchmen, cannot apply themſelves ſo ſeriouſly to the ſtudy of the common good, becauſe they have much more to conſider in particular and domeſtick affaires; they muſt provide for their wife, and diſpoſe of their children. Yet in caſe they ſhould ſpend but little time in ſo neare a concernment, they cannot deny, that the Prince and Commonwealth runne a hazard in truſting them with publick offices and revenues, out of which they will be very apt to provide portions for their daughters, and employments for their ſonnes: Clergymen are neither troubled themſelves, nor trouble the Commonwealth with ſuch burthen, and conſequently are more fit then ſeculars to manage the publick affaires. A

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Churchman perhaps may endeavour to promote his Nephew, but there is great difference betweene the affection of a Father and of an Uncle.

3 The obligation and custome which Churchmen have, to spend more houres in their devotions then seculars, doth give more advantage by perfecting their mindes, then it doth prejudice by taking up their time; not onely because with God no time is lost, who recompenseth abundantly by his grace and illustrations, other studies and thoughts; but also because true policy must direct all things with subordination to Gods Law, and the more we meditate therein, the better Polititians we are. Yet Churchmen after complying with their devotions, haue more time to consider of affaires, then seculars, who are more in the Taverne then in the Church, and frequent other passetimes when Churchmen are in their studies.

4 All mankinde is so much concerned in the government of Commonwealths, that it is not improper for the most retired of the Clergy sometimes to appeare in publick affaires. We read of *Monks* that came along from *Egypt* to *Constantinople*, to treate with Emperours about matters of great concernment: *Hermits* have returned to the world from the desarts, when they judged it necessary for the common good. Suppose a man were buried alive in a *grot* under the walls of a Towne, to the end he might shunne humane conversation; if he doth heare the Enemy undermining the wall, he is bound in conscience to leave his retirement, and give notice of the com-

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mon danger. When a houſe is a fire, they who are next, muſt runne to quench it. There is no profeſſion ſo retired, or ſo contrary to the management of State affaires, that can excuſe men from appearing in publick, when they are concerned in the good of a Nation, or Religion, eſpecially if they be next in truſt of a Treaty, or knowledge of a danger. Much leſſe can men ſeparated from the world, deny acceſſe to others, who demand their advice in doubtfull and intricate matters of State, wherein conſcience may runne a hazard. Princes and Counſellours conſult their Confeſſours in Cloiſters, and thinke them more apt to judge of worldly affaires, then others that live and negotiate in the world. It is no diſparagement for that grave and ſage Counſell of *Spaine*, that the Kings Confeſſour hath a place and vote amongſt them; he may be a witneſſe that nothing is reſolved, which is not agreable to Chriſtian and Catholick principles; his profeſſion is not contrary to an office out of which ſo much good may be derived to others. Biſhops are Counſellours in *France*, and all other Catholick Countries, and *Abbots*, who profeſſe a moſt retired life, came from their Cloiſters and Cells to ſit in Parliament, when Religion did flouriſh moſt in England; and the ſame is practiſed to this day in other Nations, with as great ſatisfaction of the Prince, as benefit to the Commonwealth.

5 There is nothing more neceſſary for a Stateſman, then ſecrecy, whereof Churchmen give continually evident proofes in hearing Confeſſions. Seculars may be ſecret, but the world hath not

not ſo much reaſon to believe it, ſeeing ſo many deſignes and great buſineſſes miſcarry for want of ſecrecy, which I never heard laid to the charge of a Clergyman that was truſted in a buſineſſe of State. Its a received maxime amongſt ſeculars, that women are beſt informers, and that they are made acquainted with whatſoever is debated in Counſells or Aſſemblies. Fond huſbands thinke they doe not love their wives, if they conceale any thing from their knowledge, and conſequently from that of their Goſſips. Its thought the Engliſh Nation is more inclined to be adviſed by women, then any other; but without doubt it is of late, ſince women ruled the Church, and were made Popes, diſpenſed with invalid Ordinations, and by impoſition of hands made Archbiſhops of *Canterbury*. But ſeeing no man will truſt his wife with his owne conſcience and confeſſion, methinks he ought not to impart to her the ſecrecies of others. At leaſt the Catholick Clergy cannot be ſuſpected to conſult with their wives the ſecrecy of Princes, becauſe they have none: but for the Proteſtant Miniſters behaviour in this particular, I will not ſweare, being (as I heare) more fond of their wives, then any others, and having notoriouſly betrayed ſecrets communicated to them in confeſſion, as you may read of *Scory* the Miniſter, who betrayed the Earle of *Eſſex* in Queene *Elizabeths* time; and in our dayes the caſe of poore Captain *Hinde* was much lamented, who ſome few yeares ſince being accuſed of murther, denyed it confidently, there being no legall proofe. But perſwaded by a Miniſter of the Engliſh

Captain *Hindes* lamentable caſe.

English Protestant Church, that the Judge was resolved to hang him, and that he had abundant proofe, he exhorted the poore man to confession, according to the custome of Common-prayer men, and Church of England, whereof both were Members. Master *Hinde* told the Minister in confession, that he had killed one of his owne Camerades, and he promised to visit and comfort his penitent the next day; but feigning himselfe sick, he sent another Minister of the English Church also, and desired Master *Hinde* to deale as confidently with him, as he had done the day before with himselfe; which the poore Gentleman did, imparting likewise to him in confession what he had told the day before to his Brother in the Lord: and these two Ministers were the onely witnesses that proved Master *Hindes* murther, whereof they had no other knowledge, but what he told them in cofession: whereupon sentence of death was pronounced against him by Judge *Nicholas*, and executed at *Worcester*. He reflected upon the Religion of his Confessours and witnesses, and resolved to change his owne, concluding, that it could not be the true one which alloweth such treacherous dealings, and obligeth men to reveale Sacramentall confessions, making it Gunpouder treason, not to betray God and the trust which he reposeth in the Ministers of his holy Sacraments, as was declared in *Garnets* case: Master *Hinde* therefore sent for a Priest, and was reconciled to the Roman Catholick Church; and I hope is saved, not by vertue, but by the occasion of his Protestant confession;

feſſion; whereof I truſt in God himſelfe will not be the laſt that will make good uſe for the ſalvation of ſoules, by forſaking ſo falſe a Church and ſo treacherous Clergy, whereby mens lives are entrapt, and their ſinnes not abſolved. By this and other examples its manifeſt, that Proteſtant Miniſters are as unfit to be Counſellours as Confeſſours, and that the Catholick Prieſts, who will rather dye then betray a ſecrecy, have a great advantage of ſeculars as to this ſo neceſſary a part of a Stateſman.

6 We ſee alſo how men beſotted with drink, and bewitched by bribes, are ſubject to betray their truſt in greateſt ſecrecies; and I believe it will not be hard to finde (at leaſt in this our Northerne Climat, where this kinde of *debauch* is taken not onely for a remedy of melancholy, but a point of galantry) Lay Polititians proceed now and then to ſuch exceſſe, as to eaſe not onely their ſtomachs, but hearts, to the great diſtemper of the Commonwealth. As for bribes, thoſe who have moſt expenſes, and moſt to provide for, and ſuffer leſſe infamy, if diſcovered, and ordinarily are leſſe provided with grace to reſiſt, cannot chooſe but be more lyable to the danger of this temptation, as it appeares by theſe circumſtances, and much more by too frequent and knowne experiences.

7 Theſe, amongſt many others, are the reaſons why Catholick Princes make ſo frequent uſe of the Roman Clergy. And though Hereticks and Polititians ſhould miſinterpret their good zeale, they muſt have patience, and not deſiſt

ſiſt from their godly endeavour, aſſuring themſelves, that though bad Chriſtians carp and repine at the confidence and reſpect which Catholick Princes and Miniſters of State ſhew to their Clergy, by truſting them with their conſciences and affaires, that will not diminish, but rather encreaſe their credit. A Prince may erre in making choice of a Churchmans perſon, but he cannot be miſtaken in chooſing one of that function, which hath more advantages over a ſecular vocation (as to the management and truſt of buſineſſes) then I have ſet downe in this Chapter; though I am confident enough is ſaid to vindicate the State of the Catholick Clergy from any incapacity in State affaires, and to commend the judgement of the Princes by whom they are employed, with no leſſe evidence of their talents, then ſatisfaction of their ſervices.

8 Now is it time to put an end to this Cathechiſme, and exhort my Polititian 1. to reſolve upon ſome Religion, if he hath none. 2. To conſider how all Religions pretending to reforme the Roman, are but humane and fond inventions, grounded upon falſe intereſt, tranſitory pleaſure, and mad fancies, contrary to the rules of ſound Policy. 3. How the Roman Catholick Religion cannot be an invention of men, having ſo many evidences of ſupernaturall ſignes and power, to confirme its Doctrine. 4. In caſe our Polititian will neither believe in God nor Catholick Church, let him conſider, that the greateſt and moſt effectuall engine to worke his owne intereſt, is truth, morall vertue, and honour. In the

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laſt place I muſt deſire my Reader not to be offended with me, if I am more bitter againſt the Proteſtant Clergy, then by nature or cuſtome I am enclined: whoſoever will reflect upon the prejudice and miſery they have drawne upon the three Nations, ſince they planted hereſy, and how by meere impoſtures they endeavour to maintaine thoſe errours which have beene the cauſe of all our misfortunes, will eaſily perceive, that our Engliſh Miniſters ought to be beaten, not courted out of their deſtructive Tenets and practiſes. I beſeech almighty God to convert them and others miſled by their example and doctrine, and grant to all Polititians light to ſee this manifeſt truth, *that a man Without Religion is void of reaſon, and Policy Without honeſty is but a baſe, Wicked, and Witleſſe knavery.*

FINIS.

Libellus hic, cui titulus The Polititians Cathechiſme, *Anglico idiomate conſcriptus, à Theologo mihi noto lectus, altero prælo dignus eſt. Datum* 14. *Martij* 1658.

GUIL. BOLOGNINO
Can. Eccl. Cathed. & Libr. Cenſor Antuerp.